OF DEATH

A TRVE DESCRIPTION:

And against it

A good Preparation:

Together with

A ſweet Conſolation, for the ſuruiuing Mourners.

By IAMES COLE Merchant.



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TO THE RIGHT Worthy his much respected friends, Mr. *John Milleward* Esquire, one of the Captaines of this famous Cittie, Mr. *John Awbrey*, Mr. *Edmond Page*, Mr. *William Gillet*, Mr. *William Middelton*, and Mr. *John Bludworth*.

D. H. Merchant, wisheth all happinesse in soule and body in this world, and eternall glory and blisse in the world to come.

EXcuse mee I pray, (which am now the hand of my

deceaſed friend) that I commend theſe his Religious Inſtructions, vnto your Patronages and Embracements. The long time of your acquaintance, honeſt mutuall traffique, and former pious conuerſation, may iuſtly challenge it, both of the Author, and my ſelfe: Yee often haue taken and built your credit on his word, in your bought Wares, which the

the effect hath confirmed to your profit. Once more beleeue him, and buy these his Meditatiõs, on his word, the price is but your acceptance, reading, and application. And if thus you will vse, and trie these his last Marchandizes, they will prooue vnto you, of infinite worth, and price, for by them you shall obtaine that precious Pearle and hidden trea-

ſure, of which the Goſpell mentions. It was your charitable & Chriſtian loue, that accompanied his mortall body to his laſt home, and it was his louing care, here to direct thoſe that followed him, and others to the graue, leſt they ſhould too long make their aboade with the Gaderenian, among the tombes. The graue is but a paſſage, not a dwelling

ling place. It doth but preſerue the pledge of our bodies vntill the day of reſurrection. Therefore thoſe that truly follow deceaſed Chriſtians, follow them not onely vnto the dore of death, and entrance of the graue, but through death vnto life, through the graue vnto heauen. And leſt death, the way to life, ſhould ſeeme too terrible, and rather af-

fright from the way, then inuite vnto it. This our friend and charitable Author ſhewes and proues here, that in reſpect of the body, the ſoule, the world, the laſt Iudgement, it properly is not to be feared. And further to embolden the weake faith of a trembling Chriſtian, hee vnmaskes and vnarmes death, hee ſo deſcribes her, and prepares our bodies

dies to embrace her, that death is no more death, but victory: no more the obiect of feare, but desire. Wherefore hauing thus farre set in a word the description, of her description, before you, I dare no longer detaine you from the victory of her: If you please but to follow either the prescription, or example of this our louing friend through death vnto life,

through

through the graue vnto heauen. I dare promiſe, that you will attaine my wiſh, all happineſſe here, and eternall glory hereafter. In confidence whereof I reſt,

London this 10. of Iune, 1629.

Your well-wiſhing friend,

DIERICK HOSTE.

In

In commendation of the Author and his Booke.

NOthing more ſure to vs,
then once pale death to ſee,
Why then are we ſo blinde,
not once to thinke thereon?
What more vncertaine then
when this our chance may be?
Why then goe we on ſtill,
as if ſhee ſhould touch none?

In ſeaſonable time,
this Booke is come to light,
To driue out of our hearts,
deaths feare and anguiſh ſtill,
It is a Chriſtian part,
t'inſtruct vs in the right
How we may arme our ſelues
againſt that feared ill.

For

For though at euery one,
grim death ne're leaues to ayme,
Yet in this Treatiſe ſmall,
from her quite taken is,
Her ſting. Which iuſtly makes,
to tremble without blame,
But to vs that are Chriſts,
ſhe brings eternall bliſs.

O worthy Iſraelite,
thou haſt ſpied out full well,
That this great *Anakim,*
cannot hinder at all,
To winne that *Canaan*
of heau'n, and there to dwell;
For IESVS CHRIST hath wrought,
that Giants great downefall.

How can we now reward
thy loue, O Author kinde?
Who in thy life time, ſhun'dſt
mens praiſe, from laud didſt flie,
Thy pious, vertuous life,
wee'll euer beare in minde,
Which now the Lord hath crown'd,
with bliſſe eternally.

D. H.

Of

Of the zealous Author, his much respected Vnkle, and his comfortable Description.

SHall I reioyce because his Penne doth teach
Vs how die, and heauenly blisse to reach?
Or shall I mourne, because to be our guide,
His worthy soule he hath to vs denid
Longer on earth? His words perswade beliefe,
Further confirmance but augments our griefe.
His Booke sufficd, that pointing Mercurie,
He needed not to guid vs, and to die.
His life we wanted more, that could vs tell
That hee that liued godly should die well.
Yet what it was I dare not well set downe,
For feare his ashes modesty should frowne.
But let them speake that comment on his name,
A man of pious, learned, vpright fame:
Whose words and deedes did so concurre in one
That what he said, t'was true, t'was sure, t'was done,

Who

Whose vertuous presence was so pretious deere,
That most did wish he still might haue beene heere.
But loe his liberall charity: If thus
His company was gratefull vnto vs,
He shewes vs how we may enioy it still,
And striues our wishes happier to fulfill.
Then we conceiue: He cann't descend againe:
We must ascend, and there by him remaine.
Thus while we enter his societie,
Ours will be Saints and Angels companie.
But lest wee should vnskilfull Pilgrims stray,
Not knowing how to goe, which is the way;
Lest that our eyes waxe dim'd by sinfull slime,
That we perceiu'd not which way he did clime,
Behold in this good legacie of his
He shewes vs the true way, through death, to blisse.
Lest we should feare th'affighting face of death,
And quake to heare the fare-well of our breath;
To his olde Mate, he doth vnmaske the fiend,
Shewes her sting forcelesse, prooues our foe our friend.
So that we bold my gaze her in the face,
And that we fear'd so much with ioy embrace.
She is no euill thing, but naturall,
According to Gods will common to all.
The bodie's but a sleepe, it feeles no paine,
The soule dies not, but mounts vnto the traine
Of heauenly Saints. Why should earths vanities
Detaine vs from these happy glorious skies?

Or

Or feare of iudgement? by it we receiue
A ioy which mortall minde cannot conceiue.
Therefore when ſickneſſe pale doth enter in
By Gods command, vſherd by in-bred ſinne,
That meſſenger of death; thy houſe befit,
Thy body, ſoule, and all to welcome it.
Thy ſelfe ſtriue well to arme, death to vnarme,
By ſhunning ſinne with faith, and feare no harme.
Repent and pray, and to thy heauenly peace,
And certaine comfort will thy faith encreaſe.
So that death ſhall thy ſoule not terrifie,
But be to thee a wiſhed victorie,
Which brings thee to a ioyfull Paradiſe,
Before the Lambe, aboue the ſtarrie skies.
There is our Author now; and there doth ſhine
Like a cleare ſtarre, our once Marchant-diuine.
There he's in his reward. If we deſire
To beare a part in that celeſtiall quire,
Let vs theſe his directions embrace,
And follow thus through death his fore-runne trace.
Then ſhall our end be happy, for they will
Direct vs through this dale to Sions *hill.*

Vt terror Mortis tibi ſit victoria, larvam
Aſpicias intus; Mors fera vita placens.

Abr. Buſh.
Art. Mag.

A DESCRIPTION OF DEATH.

TO euery thing there is a ſet time, a time to bee borne, and a time to die, ſaith *Salomon*. And betweene the time of birth and of death, there paſſed in the firſt ages ſixe, eight, or perhaps ten hundreth yeares. But ſince the time that mans ſinne drew the deluge ouer the whole world, *Man borne of a woman, hath but a ſhort time*, ſaith *Iob*. *Iacob* ſaid, *that his dayes were an hundreth and thirty yeares, and that hee had not* Eccle. 3. 1. Iob 14. 1. Gen. 47. 9.

attained to the dayes of his Fathers.
But our dayes (ſaith *Moſes*) comming after him, *are but threeſcore yeares and tenne, and at the higheſt, foureſcore.* Yet not one among foureſcore times foureſcore attaine vnto that age. *Dauids* beloued childe neuer ſaw the eight day; yea, the life of ſome is ended, before they bee borne. But how well ſo euer we are deliuered out of our mothers wombe, yet hauing taken ſhipping in this world, we ſtill ſayle towards our end. And whether wee be fewe or many dayes by the way, death is our laſt port, vnto it we are all bound, and at it muſt euery one arriue. Now what man doth euer commit himſelfe to Sea, and doth not firſt furniſh himſelfe with neceſſary proviſion, againſt all vnexpected

Pſal. 90. 10.

2 Sam. 12. 18.

expected tempests? How much the more then ought we to furnish our selues against the stormes of death, which euery one of vs must certainly looke for? hee that intends but a iourney by land, enquires for the most commodious way, And doe wee thinke to performe our iourney, from Heauen to earth without any trouble or forecast at all? This is a lamentable careleſneſſe.

For whoſoeuer doth then first goe about to prepare himselfe to dye well, when he feeles sickneſſe vpon him, or seeth death before his eyes, is like to a Souldier that beginneth then to forge his weapons, when hee beholds his enemies on the wall. Wee ought to spend the whole course of our life on the meditation of

death; for hee certainly hath liued well, who hath learned well to dye. Prouident *Ioſeph* gathered in the ſeauen yeares of plenty, that which fed him, and thoſe that were with him, in the ſeauen yeares of famine. In like manner ought wee in our youth and health to make prouiſion of that Spirituall foode that may cheriſh vs towards our end, when wee may chance to bee weake both in body and in minde.

Gen. 41. 48.

Hee that is Lord of life and death, open the eyes of our vnderſtandings, and endue vs with his Holy Spirit, that hee may lighten and conduct our ſoules in and thorow the darkneſſe of death. Hee I ſay, that hath by dying ouercome death, graunt that we may know it throughly,

to

to withſtand it valiantly; and hereafter (as Souldiers vnder his banner) happily vanquiſh it.

To treate hereof orderly; we are firſt to know that God created not death: Hee created the firſt man immortall in ſoule and body: ſo that hee might haue liued eternally, had hee but obſerued the will of his Creator: Yet neuertheleſſe, hee alſo created him mortall, ſo that hee might dye, whenſoeuer hee ſhould tranſgreſſe the law of his Creator. This appeares vnto vs by the words, wherein GOD threatneth him on this manner, *In the day that thou eateſt thereof, thou ſhalt ſurely die*, ſpeaking of the forbidden tree of knowledge. Wherefore, Ieſus the ſonne of *Sirach* ſayes, that *God himſelfe made man from the beginning*,

The originall of Death.

Zanch. de Var. qual. 4. 1.

Gen. 2. 17.

ning, and left him in the hand of his owne counsell. He set before him life and death (sayes he) and which hee liketh shall bee giuen him Now, when *Adam* (through the Serpents subtilty) slighted this diuine warning, hee straightwayes became lyable to death, both in respect of his body which was dust, *and shall returne to dust againe*, as also of his soule; *for through this sinne was hee adiudged to condemnation.* And not hee onely, but also all his posterity, *who all died in Adam*, as the Apostle teacheth. So then this death (as we may say) was begot of the deuill, brought into the world by sinne, borne in *Paradise*, the Mid-wife *Eue*, the Nurse *Adam*. It hath an abominable mother, that mainely doth resist God: It is lamentable of it selfe, in respect

Eccl. 15. 14. 17.

Gen. 3. 19.

Rom. 5. 16.

1 Cor. 15. 22.

that

that it is the fruit of our transgreſſion. It is ignominious, becauſe it is vnto vs as a brand of Gods wrath. Yet is it not ſo abominable, as the mother of it, ſinne it ſelfe, becauſe it doth execute Gods iuſt iudgement on vs, ſlaying vs three manner of wayes, whence it alſo may bee termed three-fold.

Death three-fold.

Firſt, it killeth the body in ſeparating the ſame from the ſpirit, which is the life of it, *for the body without the ſpirit is dead*, ſaith *Iames*. This kinde of death is common vnto all men. It aſſailes vs, out of our owne nature, or may be inflicted on vs by others. And from this, ſhall all men be freed, at the generall reſurrection.

Iam 2.26.

Secondly, it ſlayeth the ſoule by with-drawing the ſame from

Pſal.36.9. God her Creator, *who is the fountaine of life*, and from God her
Pro.3.22. Redeemer, *who is the life of our ſoule, and the word of life.* This manner of death, is alſo common vnto all thoſe *that walke as yet in*
Ioh.1.11. *Vanity and Blindneſſe of heart.* It
Ephe.4.17. befalleth vs by meanes of our
Ephe.2.1. ſinnes and treſpaſſes. And from this in this preſent life, as many
Col.2.13. are freed, *as Chriſt hath quickned together with him, and hath forgiuen them all their treſpaſſes*, as the Apoſtle ſpeaketh. And this it is, that Saint *Iohn* termes the firſt reſurrection.

Thirdly, it kills ſoule and body both together by excluding them both from the bliſſe of eternall life. And of this kinde of death, Chriſt ſaith, *If a man*
Ioh.8.51. *keepe my ſaying, hee ſhall neuer ſee death.* Whereby the contrary

is

is proued, to wit, that vnto them that do reiect the word of God, this death ſhall befall, and will come vpon them by the iuſt ſentence, which at the laſt day God ſhall pronounce againſt them. Nor ſhall any of thoſe, whom it befalleth, euer be releaſed, neither in this, nor in the world to come. Theſe three ſorts of dying, are all comprehended by Chriſt in a ſpeech of his, where he ſaith, *Feare not them which kill the body, but are not able to kill the ſoule, but feare him rather who is able to deſtroy both ſoule and body in hell.* Iohn 10. 28.

This hell, Saint *Iohn* in his *Reuelation*, at the laſt ſees throwne into a lake of fire, and calls it the ſecond death. And ſo he makes death but two-fold: one corporall in this world, the other ſpirituall Death two-fold. Reu. 20. 15.

ſpirituall in the other world, whoſe diuiſion we alſo willingly embrace.

The death of the body.

That death then whereof we meane to treate, is the firſt or corporall death, to wit, that which doth ſeparate the ſoule from the body, and is euery where vſually knowne by the name of death. For whatſoeuer we ſpeake or reade of dying, as well in the diuine bookes of the Bible, as in humane Writers, it is for the moſt part to be vnderſtood of this kinde of death. This death is alſo chiefly feared of men, and cauſeth them to bee troubled, maketh them faint-hearted, and vnconſtant, and vpon occaſion of any euill rumour fearefull. Yea, that wiſe Naturaliſt *Ariſtotle*, was of opinion, that of all things there is

Eth. 3.

nothing

nothing more terrible then death.

If then this death be the moſt terrible thing in the world, how happy is he that is releaſed from the feare of it? Yea verily, wherwith can the world make him to tremble, that contemnes the very vttermoſt of her power? If hee liue in a Citie infected with the plague, if hee dwell in a Country flaming with warre, if he trauell in danger of theeues, or if a tempeſt at ſea ouertake him, his ſpirits are not daunted, nor his ſenſes benum'd. Hee hath the more reſt, and yet neuer the more danger. Yea, rather the leſſe, becauſe a man that is affrighted by his very frights, may bring ſome ſickneſſe vpon himſelfe, and ſo conſequently death. But ſuch a reſolute man is

The aduantage of them that doe not feare death.

is certaine, that come the worſt, nothing can be exacted of him, beyond his life, which hee oweth; and is willing to ſurrender, where, and when it ſhall pleaſe God. If hee be called of God to a Souldier condition, he fighteth boldly for the defence of his Country. Yea certainely, hee that oft-times through a cowardly feare would looſe the field, by this his couragious reſolution putteth his enemie to flight. Thus is euen our life ſometimes lengthened by this willingneſſe to dye. Beſides, if ſuch a one liue by enuious perſons, or vnder tyrannizing Princes, he ſhall not neede to flatter, nor to faine againſt his conſcience. He is not aſtoniſht, though they threaten to ſlay his body: for hee knowes that it muſt dye whether

whether they threaten him or no. Yea, if they put him to death, he knowes that they euen then bereaue themselues of power to torment him any farther. And is not this a great liberty, and worthy to be sought after? whereas on the contrary, how miserable is that man, that is continually encumbred with feare, and that not for some thing, that hee may hope or chance to escape, but for that which vndoubtedly may, yea must sometime befall him. Truly such a one walkes throughout the course of his life in a continuall flight, farre worse then death it selfe.

The diuision of the Treatise.

Well then, for the better ouercomming of this feare, wee will assay for to vnmaske death, and disrobe it of all terrible apparition,

rition, that ſo wee may behold it naked, and in his owne nature. And firſt wee ſhall endeauour by foure naturall reaſons, and then by foure other obſeruations, to demonſtrate that it hath nothing in it ſelfe that ſhould be terrible vnto vs. And ſecondly, proceeding, we hope, likewiſe in a foure-fold diſcourſe manifeſtly to ſhew, that to thoſe that know how to arme themſelues againſt it, death is altogether profitable, and conſequently worthy to bee deſired.

1 *Reaſon.* Death is not bad. Rom 5.12.

This death then, though it be one of the twinnes which together *by ſin entred into the world*, yet doth it in no manner of wayes reſemble in iniquity the ſpirituall death its ſiſter. For though this death doe vtterly

ſlay

ſlay the body, and the other doth not kill the ſoule, but caſts it into a miſerable life, yet is it better to dye by the firſt, then to liue in the ſecond. Yea, by meanes of this obtaine wee this benefit and profit, that at the laſt it doth free vs from this toyleſome life, to which God (ſince the fall of man) hath heere on earth condemned all mankinde. In the which, were it not that this death preuenteth it, wee ſhould continually remaine. For this cauſe then, as alſo for that God doth ſend it, as well to his children, whom he loueth, as to his enemies, whom he hateth, it cannot in its owne nature be euill. Howbeit, God doth diuerſly addreſſe it vnto vs. For the wicked *hee conſumes in his wrath, as vnworthy of this temporall life.* Eccl. 45. 19.

life: But the godly *hee takes away in his mercy and peace:* as esteeming them worthy of a better life. 2 Reg. 22. 20. And thus is death vnto the Reprobates a passage vnto eternall misery, but to the Righteous, vnto eternall life. Euen as a Master thrusteth his disobedient seruant out of dores to deliuer him vnto the Iaylor, and lets forth his obedient, to set him at liberty for euer. Yet is it one, and the same doore that both passe thorow. Ioh. 5. 24. Who then will terme this doore, or this death euill? If death in it selfe be not euill, then from it directly no euill can bee expected. Let this then be the first reason, wherefore we neede not feare death.

But some may heere obiect, that it is the occasion of this euill, that wee by meanes of it, loose

looſe this temporall life, which is ſweet to euery one. But in ſooth for vs to pay that we owe, may not bee termed any loſſe vnto vs. And who knoweth not the condition of this life? All things which by birth haue a beginning, haue an end by death. Whoſoeuer therefore feareth the end, muſt not deſire the beginning. Our life is like vnto a candle, if wee deſire it to giue light in lightning, it muſt burne, and burning, draw, and come to an end. If the Sunne would not deſcend, it muſt not aſcend. For the ſame courſe that cauſeth it to aſcend, cauſeth it to deſcend, euen ſo doth this life conduct vs to death. And who then can ſay this life is good, and death euill? Certainly whatſoeuer is ſpoken againſt death, oppoſes

life, which is the cause of death. *Epictetus* his saying is good, *Death* (saith hee) *is not frightfull, but the feare of death, and to dye is not ill, but to dye shamefully.*

Ar. 2.).

2 *Reason.* Death Naturall.

Hence *Socrates*, when tydings was brought vnto him, that the Gouernours of *Athens* had condemned him to dye: *And so hath Nature them*, said hee, without any farther alteration. He knew well that it was no lesse naturall to dye, then to liue. And this shall be the second reason wherfore death is not to be feared.

Apoph, Eras. 4.

Eccl. 14. 18.

All flesh (we read in *Ecclesiasticus*) *waxeth old as a garment, for the decree from the beginning is, thou shalt dye the death. As of the greene leaues, vpon a thicke tree, some fall, and some growe, so is the generation of flesh and blood. One commeth to an end, and another is borne. Euery*

worke

worke rotteth, and conſumeth away. Yea, to what end doth the corne ſpring vp into eares, but to bee reaped? And doth not euery lowe ebbe make way to a new flood? Doth not euery day by declining, giue time vnto the approaching night? The ſame courſe of enterchange, is likewiſe among men, the precedent giues place vnto the future. The Elements and all things compoſed of them, are ſubiect vnto mutation; yea, *the heauens themſelues ſhall be diſſolued and renewed.* How then can a mortall body for euer remaine? *Being but a houſe of clay, that is ſoone broke downe. It comes vp like a flower, and is ſoone cut downe:* Yea what is the life of this body? *A ſhadow, a winde, a vapour that appeareth for a little, and then vaniſheth away,*

2 Pet 3. 12.

Iob 14.2.

1 Chron. 29.15
Iob 7 7.
Ioh. 4.14.

away, ſaith holy writ. As an arrowe once being ſhot, continually flyeth to the place where it muſt be fixed: So man once being borne, paſſeth without intermiſſion vnto that end where hee muſt reſt.

Yea we our ſelues (if we obſerue it) are continually dying from the firſt day of our birth. Our childhood dyed in vs when we became youthes. Our youthfull age when wee grew to bee men. The day preſent deſtroyeth the day paſt, and euery preſent houre, yea moment, ſlayes that that is newly paſt: yet doth not the abſence of the time paſt hurt vs, nor doe we bewaile it, though euen now we want time. Much leſſe then (if death at this inſtant ſhould hurry vs away.) Should the want of the preſent time

time then procure any losse to vs, when as the time of this world in no wise further can auaile vs. So that there is not any naturall reason why death should affright vs. No reason I say, which is hence also apparent, in that the antienter sort, doe oftentimes more abhorre death then the younger, where as reason rather requireth the contrary. This desire therefore of delay in olde men, springs onely out of an habituated loue of these two friends, soule and body; the coniunction of the which, the longer it lasteth, the closer is their amity knit together, to wit, so long till they be sufficiently enformed, that their separation can be no losse vnto them, and no longer. Yea nature it selfe, directs all things to

their end. The faireſt bloſomes ſhee cauſeth freely to ſhed their pleaſant leaues, that the following cods may finde place. Theſe doth ſhe alſo cauſe to ſhrinke together, and ſplit, that the ſeede may fall out of them, into the lap of the earth where it ought to be. Wee our ſelues alſo haue a continuall naturall longing towards our end, and wiſh (though wee doe not obſerue it) that our dayes might haſten their courſe. What is it elſe when as children long to be great: thoſe of middle growth to be married: the married to ſee their children come to age? yet is it certaine, that how much the more we obtaine of theſe our wiſhes, we approach the neerer to our end, and yet we wiſh for it. Yea farther, who knowes not that fire at the laſt

ſhall

ſhall bring this world to an end; yet is it ſo farre from terrifying vs, that in ſigne of publique and generall ioy, we are accuſtomed to kindle extraordinary great bonfires.

We haue alſo farre more deſire, to ſee mens deceaſe then their birth. No body runnes forth for pleaſure, to ſee a woman in labour: you will ſay, the reaſon is, becauſe there is nothing therein but calamity and paine. And what is there elſe, where two fighting, hurt one the other, and yet who deſires not to be a ſpectator? Or if any by the Magiſtrates command, muſt ſuffer a painefull death, what running is there to ſee it? And who among vs would not take great delight (if he could but ſecurely behold it out of a win-

dowe) to ſee ſome-where a battell fought in the field? The Romane Emperors who in foretimes, knew well enough how to entice the people, and to get their fauour, did on feaſtiuall dayes preſent them with certaine hundred paires of Fencers, which freely ſported, till that commonly, one of each couple couered his ſtanding with his dead body. And on this ſport (for ſo they called it) did the people ſit gazing whole dayes, without ſhowe of wearineſſe. Yea, it ſeemes that the ſame was firſt brought in by the Iſraelites, when *Abner* and *Ioab* cauſed their Souldiers to ſport together on this wiſe.

2 Sam. 2. 14.

Behold then how farre man euen beyond all decencie, taketh pleaſure in ſeeing the death of others,

others, when hee ſuffereth himſelfe to be led, by his naturall inclination. So that to dye, is not onely naturall, but it ſeemes there is alſo a ſecret deſire to behold the Tragedy of it.

Thirdly, to whom can any thing ſeeme terrible, that preſents it ſelfe dayly before his eyes? What is more common among vs, then Chriſtnings and Burialls? Haue euer any beene knowne of all that haue beene borne, not to haue dyed? Old, young, rich, poore, honeſt, diſhoneſt, all tread that path. *Abel* (it may bee) was ſlaine in his youth, and *Methuſalah* liued welnigh a thouſand yeares, yet hee died alſo. The impious *Egyptians* were drowned in the red ſea: Gods people periſhed in the wildernes. Poore *Lazarus* died, the

3 *Reaſon.* Death vniuerſall.

Gen. 4. 8.

Gen. 5. 27.

Exod 14. 8.

Luk. 16. 22.

the rich man died also, saith S. *Luke*. Yea, that mighty *Ahasuerus*, who raigned ouer a hundred and seauen and twenty Prouinces, that great *Alexander*, the valiant *Iulius Cæsar*, who conquered the whole world, haue all bin conquered by this death.

Est. 1. 1.

All things that are created, as fire, ayre, water, earth, and all things compounded and ingendred of them, are able to inflict death on vs. *Anacreon* the Poet, was choaked with a grape kernell, Pope *Adrian* the fourth with a flye. Yea, in our selues doth not the least disturbance of our blood, oft end our liues? Anger, hear, colde, a fright, doe the same. I spare to speake of a plague, which in the space of seauen or eight moneths, hath deuoured in one Citie of *London*, eight

eight and thirty thousand. Or a siedge, which without and within the Towne of *Oostend*, hath swept away more then a hundred thousand men, in lesse then three yeares. This we see, and this we heare dayly, and such like accidents fill the greater part of leaues in all manner of Chronicles, and this will bee common as long as men shall inhabit the world. Haue we not the great reason so to accustome our selues to these common chances, that we may not be affrighted by them? But what doe I number men, we see whole Cities destroyed. That mighty Citie of *Troy*, now giueth the Plow-man leaue to furrowe her. Holy *Ierusalem* can hardly shew one stone on the other. The Maiestie of *Rome* must now be guessed

Gen.19.23. gueſſed out of her Ruines. Yea, a fire kindled in *Canaan*, and burnt foure Cities together, with all the Inhabitants. A

Anno 1421. flood drowned in *Holland* three-ſcore and twelue Villages, with whole houſholds inhabiting the ſame. And ſhall we then for our ſelues bee ſo grieued, whereas each of vs is but one ſilly man?

4 Reaſon. Death is Gods will. And yet aboue all, we haue no reaſon to diſturbe our ſelues, in that which is Gods will and pleaſure. Hee hath ſet a law to all his creatures, which they

Pſal.148.6. muſt obay. Immediatly after the Creation, he ſpake to man, and ſaid, *Earth thou art, and to*

Gen.3.9. *earth thou ſhalt returne.* Therefore well ſaith *Salomon, All liuing*

Eccl.9.5. *know that they ſhall dye.* When God onely ſaith, *Returne yee chil-*

dren

dren of men: (ſingeth Moſes) *they are carried away as with a flood, as a ſleepe, and as graſſe that is withered.* Pſal 90.3.5.

Feare not death (ſaith the ſonne of *Sirach*) *for remember that this is the ſentence of the Lord ouer all fleſh; of them that goe before thee, and of them that come after. And why art thou againſt the pleaſure of the moſt high?* Let it ſuffice vs to know, that it is Gods commandement, and that he is alwayes entirely good, and *that obedience to him is better then Sacrifice.* This is the fourth reaſon, why wee ought not to ſhunne death. Eſpecially becauſe though wee neuer ſo much ſhunne it, yet cannot we eſcape it: but muſt ſome time or other (will we nill wee) fall into its clawes. If there be then a neceſſity, what folly is it, to Eccl.41.3. 1 Sam.15.22.

to wraſtle againſt God and his ordinance? It muſt needes bee eaſier quietly to walke towards our end, then to ſuffer our ſelues to bee dragged to it by force? And although we ſee the yeares of antient folkes ſometimes proloriged, and of the younger ſort ſhortned, or by misfortune (as it may ſeeme) cut off; yet muſt we not therefore wrangle with our Creator about it, as if it were contrary to reaſon and nature. But ſay with Chriſt, when hee thanked his father, that hee reuealed to children, that which hee kept ſecret from the wiſe and prudent (which ſeemes both to oppoſe nature and humane reaſon) *Euen ſo Father, becauſe it ſeemed good in thy ſight.* That then which is pleaſing vnto him, who is onely wiſe, and good,

Luk. 10. 21.

and

and our father alſo muſt needes ſeeme good vnto vs.

He that hath brought vs into this world, not when it ſeemed good vnto vs, but when it pleaſed him, hath alſo good reaſon to take vs from hence, when it ſhall be ſo pleaſing vnto him. We are all his creatures, and belong vnto him, and euery one from him poſſeſſeth his body, as a needfull and pretious pledge of his loue, committed on truſt vnto him for a while. And although we muſt alwayes be ready to reſtore the ſame, when the owner ſhall pleaſe to demand it, yet in the meane while ought we not either careleſſly to looſe, or vnthankfully to caſt away this creature of God. Although the Stoical Philoſophers doe terme a mans killing of himſelfe

Selfe murther is vnlawfull.

ſelfe, the opening of a doore, through which euery one may freely out-runne the miſeries of this life. Yet did *Ariſtotle* better conſider this matter, who ſhewes that the murthering of a mans ſelfe to eſchew any calamity or ſorrow, doth not argue any valour, but cowardiſe rather. If God by many trialls here, will haue vs trained to fortitude; let vs then not reſemble peeuiſh children, who as ſoone as they are but chidden in their firſt Schoole, runne preſently whining out of dores. Wee muſt ſhew our ſelues men, and as valiant Souldiers ſtand on our guard, in this world againſt all dangers. As alſo continue conſtant in cold, heat, hunger, thirſt as long as it ſhall pleaſe our Generall to place vs there. *None of*

Eth. 3.

vs

vs (saith the Apostle) *liueth to himselfe; therefore whether wee liue or dye, we are the Lords.* If all of vs then are the Lords, it is a point of great iniustice for any of vs, according to our owne will, to kill himselfe. Which sinne is therefore iustly deemed the more damnable, for that the man that murdereth himselfe, after the committing of the sin, hath not any time of repentance. It is our duty therefore wholy to referre the length of our life, and the meanes of our death, to the will of God, that so in both wee may alwayes with a good conscience say vnto him, *Our Father, thy will be done.* Rom. 14.7. Math. 6.10.

Yet many doe not shunne death in respect of dying, but in respect of the condition whereunto death bringeth them. Let

vs likewise therefore consider this their future estate foure manner of wayes, and ponder each of them seuerally.

1. Obseruation concerning the body.

First, some feare the future misery of their body, when it shal be separated from the soule. We must to this purpose vnderstand, that the dead in holy Writ, are sometimes said to sleepe, and sometimes to rest. The one seemes to be in respect of the body, the other of the soule. *Iob* ioyneth them together, whē he wisheth that his mothers wombe had bin his tombe, *For now should I* (saith hee) *haue laine still, and bene quiet, I should haue slept, then should I haue beene at rest* And very fitly is the death of the body compared to sleepe, for euen as man, at euery finishing of the Sunnes com-

Iob 3.13.

passe

passe, is subiect to this short sleepe, euen so, when his life hath compassed his course, the long sleepe of death seases on him. And as our bodies perceiue no vnquietnesse in the dayly sleepe, in like manner shall they feele none, in this long and last sleepe. Hence *Cato* said very well, that *sleepe is the image of death*. *Diogenes* learned of *Homer*, to call sleepe and death brothers. If then they bee like the one to the other, wee haue no reason to shunne the one more then the other. And whosoeuer vnwillingly doth forgoe this body may well bee resembled vnto little children, that are very loath to be vndrest, that they might bee had to bed by times; but being easily laide downe, soone fall into a sweet

Dio. Cat.
Apoph. Eras.

sleepe. If sleepe then be sweet to the body, while wee sleepe, and it a man sleeping counts no time, nor tells any houres, but those wherein hee commes vnlocke to sleepe, and those wherein hee doth awake, what need he to care how much time he spends in sleeping, whether he shall sleepe seauen houres in his bed, or seauen ages in his grave? And whilest hee thus counts no time, there remaines for him betweene death and sleepe no difference at all. Wherfore then should he abhorre the one more then the other?

Now concerning the corruption of our body, it is an old saying, *the corruption of one thing, is the generation of another.* Our body is but changed againe into the same elements, whereof it

Aristotle.

was

was at first created by GOD, when by him a liuing breath was blowne into it. Which liuing soule keepes by force (as it were) these elements together. But when the same by meanes of the departure of the soule, haue re-obteined their former freedome, then our body returnes to dust *whence it was taken*, according to Gods word and ordinance. So that whatsoeuer in our composition we likewise had borrowed from the water, ayre, and fire, returnes each to his owne element, where it is well at rest, and at home.

Gen. 3. 19.

But at the last day shall God cause the elements to surrender again the matter of our bodies, and then *as many as rest in the earth and sleepe, shall awake* (saith the Prophet) *not onely those that be*

The Resurrection of the body.

Dan. 12. 6.

predestinated to eternall life, but euen those also which are ordained to eternall shame. And although wee cannot comprehend, how God shall finde, distinguish, and reforme our bodies, yet neede wee not to doubt of his word. Wee see dayly before our eyes, many things come to passe, incredible, before they are expounded vnto vs. Would it not seeme vnpossible to any of vs, to finde a man in a wood, or way, where no body euer had seene him walking. Yet put but on a Beagle, or Blood-hound, and he by the sent onely will follow, and finde his Master. Againe, shew the Copies of a hundred schoole boyes, vnto al the wisest Philosophers in the world, it will bee vnpossible for them to distinguish them. Shewe them

but

but vnto their Schoole-Maſter, hee at the firſt ſight will know euery ones proper hand. In like manner, let a golden bowle be caſt amongſt a hundred pound of melting braſſe, and (as it will be) equally diſperced and mingled with the ſame, will it not ſeeme vnto vs (that haue no inſight in that Art) vnpoſſible to recouer the Cup againe out of the whole maſſe. Giue it but an Alchymiſt, he will ſoone extract your gold; giue that then to the Goldſmith, and you ſhall haue your Cup new caſt, as it was before. If ſo be then that a skilfull man, yea a beaſt can bring things to paſſe in this world, which ſeeme vnpoſſible, to the greater and wiſer ſort of men, yea if wee our ſelues can transforme the duſt of the earth, (ſand and

aſhes) into a goodly tranſparent glaſſie body. Wee muſt needes expect more from God, *with whom all things are poſsible.* Hee that hath created the earth of nothing, and vs, of the earth; *who meeteth out heauen* (as *Eſay* ſpeaketh) *with his ſpanne*, within which our bodies remaine, (whether they be in the earth, in the water, or in the entrayles of beaſts) will eaſily finde, know, and re-eſtabliſh all that which he once made, and yet containes in the palme of his hand. Let vs then freely be confident, *that the houre ſhall come, in the which all that are in the graues, ſhall come forth vnto the reſurrection.* And as death is termed a ſleepe, ſo is the reſurrection, by the forenamed Prophet, fitly called an awaking. Yet this reſurrection

Math. 19. 26.

Eſay. 40. 12.

Iob 5. 29.

Dan. 12. 2.

will

will farre surpasse our dayly awaking out of sleepe: for now we awake with a body that falls a sleepe againe: but hereafter we shall rise with a body that neuer can dye any more; for then (sayes S^t. *Paul*) *the dead shall bee raised incorruptible.* So that wee may obserue, that our bodies doe profit by death: For first, wee obtaine a long lasting ease; and secondly an euerlasting life. Whence it followeth, that in regard of our bodies, wee haue no cause at all to shunne death. 1 Cor. 15.51.

Secondly, some feare that some damage may befall their soule by death, which is altogether against reason. The soule is not composed of such matter, that is subiect vnto the power of death. She is as a liuing spirit, by God breathed into vs. 2. Obseruation, concerning the soule.

And

And as the breath which men blowe out, though it be no essentiall part of their lungs or members; yet notwithstanding, it retaineth a saviour of that breast that it came from: Even so doth our soule retaine that, from the image of him, who infused it in the body, that it is thereby become an immortall spirit.

For of the immortality of it never was there doubt made by any living, vnlesse by fooles. By them (sayes the booke of *Wisedome*) *the soules seeme to dye, and their departure is taken for miserie, but their hope is full of immortality.* Wisd. 3. 2. 4. Yea, the very soules of the vnbeleevers, are not subiect to mortality, as is manifested vnto vs, by the soule of the rich man in the Gospell. *This body* (sayes *Salomon*) *shall returne to the earth as it* Luke 16. 23. Eccl. 12. 7.

was,

was, *and the spirit shall returne to God, who gaue it*, to receiue his sentence either of reward or of punishment: For otherwise, if the reasonable soule perished with the body, then should the most godly men (who commonly must refraine the pleasures of this world, and suffer for Gods cause contempt at the hand of Reprobates) of all men become the most miserable. Which could neither agree with Gods Mercy toward the good, nor with his Iustice to the bad. The soule therefore is to expect hereafter a day of account, wherin oppressors shal be recõpenced with tribulation, *and to them that are troubled, shall be a refreshing and rest*. For indeede the soule is the principall part of man, and therefore as well by *Moses* in the old Testa-

1 Cor. 15. 19.

2 Thes. 1. 6.

Deut. 10. 12.

Teſtament, as by *Peter* in the new, it is taken for the whole man.

1 Pet. 3. 20.

But being ſeperated from this body, will it be able to doe any thing? This wee may in ſome ſort conceiue in this life. For when a mans ſpirit is buſied in its owne worke, that is, in ſome kinde of meditation, wee may preſently perceiue, that the leſſe the bodily members, yea his fiue ſenſes are occupied, the more earneſter hee withdrawes himſelfe to his cogitations. Yea oft he will ſhut his very eyes, that the receiuing of their obiects may not diſturbe him. We read that *Archimedes* his minde was ſo buſied about humane Art, that the very Citie of *Siracuſa*, where he then abode, was taken, and he himſelfe by the Enemie ſurpriſed,

The ſoules ſelfe-conſiſting.

Val. Max. 8. 7.

surprised, before hee perceiued the least rumour thereof. And S. *Paul*, when the heauenly visions were reuealed vnto him, hee was so farre from needing his bodily members thereunto, *that he himselfe knew not whether he was in the body, or out of the body.* 2 Cor 12.2. And long time before this, when God would teach *Iacob*, *Abimelech*, *Salomon*, *Ioseph*, and others, some matters of great moment, did he not first let their bodies fall a sleepe? Hee knew well enough, that thine best helpe would but haue beene a hinderance to spirituall matters. Doth not this shew vnto vs, that the body is but to the soule as a clogge tied to the legge. *Seneca* hath well obserued, how tedious this flesh is to our soule. *Now* (saith he) *doth the belly ake, then* Gen. 18.10. Gen. 20.2. 1 Reg 3.5. Math. 2.13. Sen.

the ſtomacke, then the throat. Now is there too much blood, anon, too little; And the ſoule is in this body, not as at home in her owne houſe, but as a trauailer in an Inne. The ſoule then is created to a higher degree, to wit, to liue at eaſe on high in her owne proper dwelling place.

Wherefore *Maximus Tyrius* ſaith very well, *That which men call death, is the beginning of immortality, and the birth of a future life: To wit, when their bodies at their appointed time fall away, and the ſoules aſcend to their proper place, and to their proper life:* So that this body is to the ſoule, as the egge-ſhell is to the bird, it muſt breake through it before it can flye into the open ayre. Yea *Cyrus* the great Monarch, could ſay, that he alwayes beleeued, *That the*

Serm. 25.

Cic. de ſen.

the soule being freed from the body, then be wise both pure and wise.

And although we seeme vnwilling to forsake this body, yet that must not breed any ill suspition in vs. At our birth, we seemed likewise loath to remoue out of our mothers wombe, where we were wel and warme. Yet how being borne, and vsing all our members in the spatious world, who of vs would be willing to creepe into his mothers wombe againe? In like manner, the soule once being fruld out of the cumbersome prison of the body, will not desire to returne to the same againe. For God hath so appointed three dwelling places for euery one of vs, that a man by the two first, may in some sort conceiue the third. For as, while he is in his mothers

mothers wombe; hee hath nothing neere so much strength, comelinesse, pleasure, and time there to remaine, as after his birth, he enioyeth on the face of the earth; so cannot he obtaine or enioy that here on earth, that may in any wise be compared for glory, blisse, and continuance, to that which hee shall enioy, when (borne againe out of his owne body) his soule shall be setled on high in the heauens.

Fr. Patr. Trismeg. That which the most ancient Philosopher *Hermes Trismegistus* well conceited, who dying, could speake thus: *As yet haue I liued here, as a stranger, and one banished, now I returne againe in health, to my owne Country: And when I presently (being released from these fleshie bonds) shall depart from you; take heede you doe not mourne, as if*

I were

I were dead : for I returne to the beſt and happieſt Citie, whither all Citizens ſhall come by the meanes of death. God is there alone the higheſt Prince, who will fill his Citizens with an infinite delight ; In reſpect whereof, thus that moſt account life, may rather be called death then life. If a Heathen could ſpeake thus, all Chriſtians certainly muſt needes (be voide of vnderſtanding,) and euen dead while they liue, that call in queſtion the future life of the ſoule.

Yea, this happy eſtate of the ſoule, did ſo immeaſurably poſſeſſe, and ſtrangely tranſport *Cleombrotus :* after that hee had read ſomewhat concerning the ſame in *Plato*, that to enioy the ſame, as ſoone as poſſible might be, he caſt himſelfe headlong into the Sea. But zeale here con- *Cicer. Tuſc. 1.*

quered wiſedome, and by miſuſing, good things brought forth bad effects. Howbeit, by this example, well may wee ſhame thoſe, that without reaſon, feare exceedingly the day of death; whereas the day of our birth, is but the beginning of a temporall life; but our dying day, is the beginning of an euerlaſting life: ſo that in reſpect of the ſoule, death ought not to ſeeme terrible vnto vs.

3. Obſeruation concerning earthly pleaſures.

Some alſo ſhunne death, becauſe ſhee bereaues vs of all our earthly pleaſures. They are vnwilling to part with their honours, riches, delights, their faithfull wife, and deare friends, as fearing that the want of them will be greeuous vnto them. But let vs weigh this alſo in the ballance of reaſon.

Who-

Whosoeuer doth so esteeme earthly pleasures, (which *Salomon* proclaimed to be *vanity of vanities*) that hee would rather chuse to stay here, and liue in the same, then remoue to enioy the heauenly, may well be compared to one, who, because sometimes hee dreameth of pleasant things, would rather sleepe continually, then awake and enioy reall pleasures. For it is certaine, that as farre as the reall pleasures of this life, excell those that appeare vnto vs in our dreames; so much are the eternall future ioyes to bee preferred, before the temporall and present. Eccl. 1, 1.

The wisest Astronomers perswade vs, that if from the highest heauen, wee should behold the Globe of the earth; it would Som. Scip.

ſeeme no greater vnto vs, then a ſtarre now doth, and we ſhould eſteeme it, but as a point. And ſhall we in this point, yea in the very leaſt corner of this point, to wit, that which wee inhabite, take ſuch pleaſure, and bee ſo fond of it, that for the loue of it, wee ſhould forſake heauen, and the pleaſures thereof?

This world indeed was created for the vſe of man, but it is the proper habitation of beaſts. They haue no other home, whether they liue or dye, but it. Whereas man is here (with *Iacob*) but as a *Sojourner*. Though hee poſſeſſed here with *Dauid* a whole Kingdome, yet with him ſhould he be termed but a *ſtranger* here. Heauen is his Country, that is prepared for him, and the Angels to be their eternall dwelling

Gen. 47. 9.

Pſal. 119. 19.

dwelling place. *There is his conuersation* (saith S^t. *Paul.*) Is it not then a direct beastlinesse so to be enamoured on these terrestriall things, that for the loue of them we would rather remaine in the habitation of bruit beasts, then remoue vnto the habitations of Angels. Phil.3.10.

Axiochus (though he were an Heathen) could before his death be instructed by *Platoes* reason, *that he did not depart out of this life vnto a death, where he should be depriued of all things, but toward that place where hee should enioy true goods, and where hee should haue pleasures not mixed with this mortall body, but pure, and such as iustly deserue the name of Pleasures.* And is it not possible that this should be perswaded vnto vs, (who will beare the name of true beleeuers) Ar. Plat.

to the end that wee might long for it?

The forgetting of Pleasure.

But grant this earth to haue as many pleasures as is possible, or as faithfull friends as wee could wish. Yet shall wee not misse, nor desire these things when we are dead, Let vs not thinke that our bodies can dye, and yet then liue. Being dead, we shall not haue any members. nor eyes, nor smell, nor taste to vse these things, nor any minde to desire them. What discommodity then will it be, to be without those things which we know not, neede not, nor wish not for? Our wife and children will then moue vs no more, then if wee neuer had loued them. *Abraham himselfe once being dead, remembers vs not, and Israel knowes vs no more.* Wee likewise doe not

Esay 63.16.

not know nor remember while we ſleepe, our friends, nor our dayly recreations; yet is there no body therefore that ſhunnes his ſleepe, or flyes from his bed. And wherefore then for that reſpect, ſhould wee feare death, which bereaues vs no more of all theſe things, then our dayly ſleepe is wont to doe?

One *Demetrius* could boldly ſay, *What deſireſt thou, O Lord, wilt thou haue my children? behold there they bee: wilt thou haue any part of my body, take it freely; yet is it not much which I offer thee, for ere long I ſhall be faine to forſake it all.* This was meruilous well ſaid of a Heathen. But the rich and righteous *Iob*, went farther a great deale: He ſhewed in deed what the other vttered in words. He could ſee his Oxen,

Sen. de prouid.

his Camels, with all his riches and estate, yea his sonnes also in diuers manners perish altogether, and yet couragiously say, *The Lord hath giuen, the Lord hath taken, blessed bee the name of the Lord.* If then, these men could so freely forgoe, and misse their necessaries in this world, where they yet might haue enioyed them: shall we take it grieuously to be depriued of our pleasures, when we shall be altogether vnfit to vse them?

Iob 1.21.

Praise-worthy pleasure vnnecessary.

But if any man be loath to dye, in regard of some commendable delight, that he taketh in the gouernment of the Common-wealth, or in the orderly education of his children, hee must vnderstand, that if GOD haue called him to the same, he also best knoweth how long hee hath

hath need of him. And if it pleaſe him ſoone to quit and releaſe him of his good care, and *to giue him a penny, as well as them that haue borne the burthen of the whole day, and the heat of the Sunne:* what reaſon hath he to complaine? God can finde others more fit, for this his ſeruice, to whom we muſt giue place. *Elyas* ſuppoſed he was left alone, but God had left vnto himſelfe yet ſeauen thouſand in *Iſrael, whoſe knees had not bowed vnto Baal.*

Math. 20. 14.

1 Reg. 19. 18.

Concerning our children, we muſt not thinke that their welfare totally depends on the life of their parents. The parents bottle is ſoone empty, and *Iſmael* might haue dyed euen in his mothers preſence, if GOD had not prouided water for him. *It is hee that openeth his hand, and ſatisfieth*

Pſal. 145. 15.

ſatisfieth the deſire of euery liuing thing. Parents are but the ſecond hand, whereby God diſtributeth his gifts to his children. They are the lanthorne, through which his diuine care ſhines to the children: take away the lanthorne, and the light ſhines the clearer. When the Oſtridge forgers her egges, the Lord doth breed them. When the Rauen forſakes her young ones, the Lord feedes them. And when children looſe their terreſtiall father, then is it, that he termes himſelfe *a Father of the fatherleſſe.* Therefore *Epictetus* was bold to ſay, *That among the ſonnes of men there were no Orphanes, but that all haue a father, who ſufficiently prouides for them all continually.* And in another place. *If ſo be, that it be of force enough to make any body liue*

Iob 39.15.

Pſal.68.6.

Act.3.24.

Act.2.9.

liue ſecurely, and without reproach, to be of Cæſars *kindred. Will it not be ſufficient, to free vs from all ſorrow and feare: to haue God for a Creator, for a Father, for a Prouider?* Let vs put him in truſt with our children; and if after our departure we will doe them good, let vs liue vprightly our ſelues, and *then none ſhall ſee our children begge their bread*, ſaith *Dauid*. Bring them vnto Chriſt, he will receiue them, and *not leaue them Orphanes*.

Pſal. 37. 25.

Math. 19. 14. Iohn 14. 18.

So that no delight, nor no good care of this temporall life, ought to make vs vnwilling to dye, for in theſe reſpects no dying can make vs to inherit ſorrowe.

Laſtly, there is another reaſon, wherefore the greater, yea the better part of men doe feare death,

4. Obſeruation, concerning Iudgement.

Heb. 9. 27.

death, they know, *that it is appointed for euery one once to dye, and after this comes Iudgement*, as it is written to the *Hebrewes*.

And this Iudgement is the thing that troubles them, not knowing whether thereby they shall ascend to heauen, or descend to hell. Alas poore soules! When as God by some naturall disease, threatens them with death, then they stand quaking: and if a Coronell doth but promise a double pay, or a Captaines place; how many Souldiers altogether feareless, are readie (as we may see dayly) euen to rush on death? Not that this rashnesse is wisedome, for Gods Iudgement deserues to be feared, yea there is nothing more terrible in heauen, nor on earth then it is. For he thereby will *sepe-*

rate

rate the sheepe from the goates; preseruing the sheepe to all eternity, and reiecting the goates for euer.

Yet notwithstanding, we must know, that our death neede not to cause this feare, for it neither blesseth vs, nor condemneth vs, but euer leaues vs as it findes vs.

Death doth not make the Iudgement the heauier.

The Axe being put to the roote of the tree, doth not by hewing alter any whit, the nature of the wood. If it light on a thorne-bush, it hewes downe thornes, fit to make fire withall: If it light on a Cedar tree, it hewes downe Cedar wood, fit for the building of the Temple of the Lord. The Butcher in killing, doth not change goates into sheepe, nor sheepe into goates. In like manner, death neither

Math. 3. 12.

1 Reg. 5. 6.

neither makes a man worſe nor better, it neither hinders nor farthers him in regard of Gods Iudgement. It is but as a narrow gate (as is fore-told) through the which, both ſheepe and goates muſt paſſe.

Yet ought euery man chiefly to feare his latter end: *For which way the tree falleth, there ſhall it lye:* But we muſt withall vnderſtand, that it falls commonly that way, that it vſed to leane. We ought then to take heede to this leaning, as long as the tree continueth ſtanding, and to bend him that way that we deſire he ſhould fall. For when the fall is approaching, whether it be by axe, ſtorme, or age, it commeth commonly very ſuddainly. Euen ſo it is with man: All the dayes of his life he muſt ſtriue, to leane

Eccl. 11.3.

that way, that hee lookes or wiſhes to lye. For death (when it comes) ſtrikes the blow in a moment. And man commonly dyes, as hee hath accuſtomed himſelfe to liue. And as hee dyes, ſo ſhal he appeare in Iudgement.

Death indeede hath a ſting, to wit, ſinne, but it ſtings vs not iuſt at our dying day, but rather through the whole courſe of our life. Therefore be not deceiued, the Apoſtle *Paul* forewarneth; Man ſhall reape, not as the ſickle is, which haſtily or ſlowly cuts downe, but as hee hath ſowed, whether it be *corruption, or euerlaſting life.* If ſo be then that any one feares that heauenly Iudge, by whom the dead are Iudged according to their workes; what is this to death?

Gal. 6. 7.

Apoc. 20. 13.

death? To ſowe and to worke, are properties of life, not of death; and therefore ought euery one to tremble at his life, not at his death.

Yet may ſome ſay it is naturall (with *Adam* in Paradiſe) for a man to hide himſelfe ſo long as he can from Gods voyce. It may be naturall, but it is not auaileable. For firſt, we cannot by running ſo out-runne death, but that it will ouer-take vs. Secondly, though wee could here on earth prolong our life ſome fourty or fifty yeares, yet it were but to ſmall purpoſe. *Though a man liue* (ſayes *Syrachs* ſonne) *a hundred yeares, it is but as a drop of water vnto the ſea, and a grauell ſtone in compariſon of the ſand; ſo are a thouſand yeares to the day of eternity.* Therefore *Iacob* called

Eccluſ. 18.6.

called his dayes of a hundred and thirty yeares, *fewe and euill.* Gen.47.
Thirdly, the longer a worldling (who chiefly dreads death) with vexation shunnes it, he doth not onely the longer liue here in paine, but the more also he encreaseth the number of his sins, and consequently drawes on him the fearefuller Iudgement. Yea, the burthen of dayly sinnes, doth so graciously ouer-load the consciences of godly men, that it euen makes them weary of this life, and causeth them with S. *Paul,* to cry out, *Miserable man that I am, who shall release me of this body of death?* Rom.7.24.

But if any man shunne death, and feareth the Iudgement, as desirous of further time to amend his life hereafter, let such an one know, that he that deferres his

amendment, may as well growe worſe, as better. The firſt world obtain'd of God a hundred and twenty yeares toward their conuerſion, yet it nothing auayled them, they were almoſt all drowned in the floud. *Yea Enoch, in the meane while he walked before God, God tooke him, and hee was ſeene no more* (ſaith Moſes) *leſt that wickednesſe ſhould alter his vnderſtanding, or deceit beguile his ſoule*, ſayes the booke of *Wiſedome*.

Gen. 6. 3.

Gen. 5. 24.

So that the taking away of *Enoch* out of this world, was a more certaine way for him to auoyde the fierceneſſe of Gods Iudgement, then if he had liued longer in danger of being miſled. Thus wee ſee then that death cannot be any hinderance vnto vs, at the day of Iudgement, and tha

that in that reſpect wee haue no reaſon to feare it.

Seeing then that death is naturall and generall, and according to the will of God, ſeeing that of its owne nature, it can hurt vs neither in ſoule nor in body, nor will ſuffer vs to long after terreſtriall things, nor ſhall be any hinderance vnto vs at the day of Iudgement. We ſuppoſe that it is hereby ſufficiently demonſtrated, that by nature it is not euill, nor can any way preiudice vs. Therefore ought wee more to ſhunne the feare of death, then death it ſelfe. For (once more, and for the laſt, to vſe the words of a Philoſopher) commonly *when we feare the death of the body, and by all meanes ſhunne the ſame, wee neglect altogether the death of the ſoule.* I conclude *Concluſion.*

therefore with the fore-named words of Chriſt our Sauiour, *Feare not thoſe that kill the body.*

How our time is ordained by God, and accompliſhed by man.

With which couragious ſpeech, we would faine here conclude, but being that death doth aſſaile vs diuers manner of wayes, and that it is a queſtion ready almoſt in euery mans mouth, whether a man can ſhorten his life, or dye before his time, wee will touch this in a word or two, as an addition vnto our former diſcourſe.

Iob 14. 5. We ſay then with *Iob*, *Man hath his appointed time, the number of his moneths is with God; He hath ſet a limit*, (that he muſt attaine) *and that he muſt not paſſe.* This diuine decree, and immutable will, is hid from mens eyes, yet remaines conſtant, and comes to paſſe at his due time. Sometimes

times publiquely by the reuealed hand of GOD. Whereby he prolonged *Lots, and his daughters liues, by withdrawing them out of the Citie,* which he meant to consume with fire. Sometimes by that which wee call chance, though the hand of God be in it too; *For thus an arrowe shot at a uenture by a Syrian, lighted betweene the ioynts of his harnesse, and shortned the life of that King:* Of whom GOD had fore-told, that hee should not returne home aliue. Commonly through mans nature, *that causeth the weake in their youth to dye by sickenesse, and sustaines the life of the strong, till like a sheafe of corne they come into the barne in their season.* And likewise by diuers other meanes. Gen. 16. 19. 1 Reg. 22. 34. 2 Sam. 22. 15. Iob 5. 26.

Sometimes God doth effect his secret decree by a publique

prolonging, or else a contracting of time. When he granted time to the corrupt men of the first world (which he would bring to naught) of an hundred and twenty yeares: then this prolonging of time, brought them to the vniuersall flood, as it was before appointed by God. Againe, *if for the Elects sake the dayes shall be shortned* (as many doe conceiue) then shall this shortning bring the world to the vniuersall fire appointed by God.

Gen. 6. 3.

Math. 24. 22.

And according to this reckoning of time, man himselfe may sometimes be the meanes of prolonging his life. Doth not God speake by *Moses*, and to *Salomon* also: *If you walke in my wayes, so that you keepe my commandement, I will giue you long life.* Yea, God puts the meanes of prolonging our

Deut. 5. 23.
1 Reg. 3. 14.

our life in our owne hands. This was apparent in the wilderneſſe by the fierie Serpents, whereas they were only ſaued and healed of their venomous bites, that beheld the brazen Serpent. The King *Ezekias* likewiſe obtained by his prayers and teares, that God *added vnto his dayes fifteene yeares*. Was not then his laſt day certainly preordained of God? Yea, but it was alſo his immutable good pleaſure, that the King ſhould euen thus entreat, and begge of him theſe laſt fifteene yeares.

Numb. 21. 8.

2 Reg. 20 6.

And now alſo whoſoeuer he be, that through prayers & Phyſick, is releas'd of any ſore diſeaſe, hee ought not fooliſhly to boaſt, that he ſhould haue liued out his time, that was appointed for him, though he had not vſed

the meanes: but he ought rather freely to acknowledge, that by theſe meanes his life hath beene preſerued.

Secondly, man is ſometimes alſo occaſion of the ſhortning his dayes. Hence it is that the Kingly Prophet ſaid, *Bloudie and deceitfull men ſhall not liue out halfe their dayes.* Pſal.55.23. And who will not ſay, that *Saul* and his Armour-bearer (who ſtabbed themſelues) were an occaſion of ſhortning their owne liues. Sam.31.4. As alſo that whoſoeuer (after *Moſes* had giuen warning of it) *ſhould touch Mount Sinai, while the Lord was on it,* Exod.19.4. ſhould caſt himſelfe into the mouth of death? Euen as now, if any man of ſet purpoſe commits ſome haynous offence, lyable to puniſhment of death by the lawes of the land, is it not his

his owne fault that hee is bereaued of life? Hee can accuſe no body for it, but himſelfe. And therefore the holy Scripture ſo oft repeates it, *His blood be vpon his owne head*: that is to ſay, the fault is his owne, and it is good reaſon, hee ſhould ſuffer for it. 2 Sam. 1. 16.

Wherefore alſo God doth not iudge, or examine our workes, whether they be good or bad, by that his ſecret counſell which hee hath not reuealed vnto vs. But his Iuſtice requires, that hee ſhould reward the well-doers, and puniſh the offenders, according to that law, and that his good pleaſure, which hee hath reuealed vnto vs all. Hee hath manifeſtly commanded, *Thou ſhalt not kill*. According to which law, he wills alſo, that who ſo Exod. 20. 13.

ſlayes

Deut. 27. 24. 25.

ſlayes a man, *ſhall be put to death.* And withall, he cauſeth him to be accurſed, that *takes reward to ſlay an innocent perſon.* If God then cauſe the murtherer to be executed, as guilty of another mans death; who dares oppoſe and ſay, that Gods decree of the dead mans time could ſuffer him to liue no longer? Should wee not rather ſay, that he is pittifully deceaſed before his time? Not before that time, which the omniſcient GOD in his ſecret counſell, hath appointed for euery one in particular, but before that time which hee hath ordained for humane nature in generall. Which time was before intimated vnto vs out of the ninetieth Pſalme. Hence that Ieſus *Syrachs* ſonne dares ſay, *That enuie and wrath*

Eccluſ. 30. 24.

ſhorten

ſhorten the life, and carefulneſſe bringeth old age before the time. Thus alſo was it told *Iob*, that *wicked men are cut downe out of time*, though hee himſelfe was certaine, that God had *appointed man his bounds. But it is not for vs* (ſaith the Apoſtle) *to know the times and ſeaſons, which the Father hath put in his owne power.* Iob 14.5. Act.1.7.

For indeed (to ſpeake properly according to the nature of God) his de-vnitie hath no partition of times. Wee muſt behold one yeare after another, and when wee have attained to the ſecond, the firſt is fled away from vs. But all our times, and all things that are done in euery one of them, ſtand and abide perpetually together in Gods ſight. So that betweene his ordering, and our accompliſhing, there

there is (before him) no succeſſion nor ſtarting away of any time. With him there is neither yeſterday nor to morrow, but eternally, to day. Yet will we not here deale further, with theſe myſteries, but learne of Moſes, *That the things that are reuealed, belong vnto vs and our children.* And it is fitting, that wee ſubmiſly containe our time-accounts, within the limits of our owne apprehenſion.

Deut. 29.29.

Our Lord Ieſus, when the Romane Gouernour told him, that he *had power to crucifie him, and power to releaſe him, did not oppoſe him,* but in his anſwer confeſſed, *that this power was giuen him from aboue.*

Ioh. 19.11.

All this then being pondered, wee muſt iudge according to Gods law, and freely conclude, that

that a man may ſometimes prolong or ſhorten his owne, or another mans life. And in that reſpect (following the phraſe of *Iob*, *Dauid*, and the ſonne of *Syrach*) we may well ſay, that ſuch a man is departed before his time.

If then our life and death be in our power, and if affections haue thus their free courſe: how is Gods decree then fulfilled at his appointed time? Surely moſt preciſely, and euen by our owne deedes, though oftentimes without our knowledge, yea ſometimes againſt our will. Whereupon the Euangeliſt ſayes, (after the rehearſall of the ſlaughter of the Infants at *Bethleem*) *that then was fulfilled that which was ſpoken by the Lord.* And as touching this matter, it is with vs, Math. 2. 17.

vs, euen as with a ſtreame that retaines his naturall and free courſe, though by the Miller it be vſed to driue his Mill, which hee conueniently grindes his wheat by, which within dores he hath thereunto ordered. Yea, if any body ſhould wickedly powre out a deale of ſtinking water into this ſtreame, or ſhould altogether poyſon the ſame, this offence deſerues puniſhment, yet the naturall deſcent of this durtie and poyſoned water, will grinde the Millers corne, and not infect his meale with any kinde of pollution. Euen ſo doth God vſe and ſteere all our, both good and bad actions to his preordained (though in reſpect of vs concealed from vs) intents.

Gods prouidence doth not excuſe mans wickednesse.

But doth not this preordination of God then, patronize all mans

mans misdeedes? God forbid, Gods prouidence is no cloake for mans iniquity. If a Fencer should finde his skilfull Scholler at his weapon, with some vnskilfull Clowne, he soone could perceiue, that hee would be the death of him. Yea, he sees the stroke falling, as wee may say, and therefore he sharply prohibits and threatens his Scholler. Howbeit, the Scholler notwithstanding watching for his best opportunity, findes it, and giues the other his mortall wound. Shall this make him guiltlesse to his Master, if hee tell him, that this of necessity must so chance, because hee vndoubtedly foresawe it? Yea moreouer, if hee vpbraide his Master, that it was in his power to haue laide him fast in fetters, and so (if it had pleased

pleaſed him) to haue hindred that murther, might not his Maſter deſeruedly anſwer him thus? If thou hadſt beene a beaſt, I would haue curbed thy body with chaines, but I would vſe thee like a man that ought to keepe his Spirit in orderly ſubiection, and to this intent haue I vſed all manner of conuenient meanes with thee, as by entreaties, by lawes, by threatnings. Haſt thou neglected all thoſe, and wilt thou not be ruled, vnleſſe thou be curbed as a wilde Beare? I will lay hands then on thee, and puniſh thee as a beaſt. Should not this young Fencer be faine to confeſſe, that he had deſerued this fierce vſage? Indeede, much leſſe can any man excuſe his miſdeeds, by laying the fault on GODS pro-

prouidence or conniuencie.

Or say, that God out of our euill, can extract good, yet is man forbidden, *to doe euill that good may come thereof.* For behold, though the enuie of the Phariſes, the betraying of *Iudas*, and the iniuſtice of *Pilate* were meanes of bringing to paſſe (by the cruell death that they put Chriſt vnto) mans reconciliation in ſuch a manner, and at ſuch a time, *as Gods counſell had before determined it ſhould bee done.* Yet doth our Sauiour neuertheleſſe cry, *Woe vnto that man, by whom the Son of man is betrayed.* He was not onely puniſhed according to his deſerts, but was alſo moſt miſerably his owne executioner. Rom.3.8. Act.4.28. Mar.14.21.

But was not this alſo Gods worke? It was, and *Amos* asketh the queſtion, *If there ſhall be*

Amos 3.6.

any euill in a Citie, and the Lord hath not done it? Yet this generall working of God, neither maketh God guilty, nor excuseth man of any euill. It is with God in some sort, as it is with a man, that thro gh the bellowes blowes the winde in the Organ pipes. Hee causes false strokes (when a bungler is at the keyes) as well to sound, as the musicall notes when the skilfull Organist playes. For without this winde can no bungler either heare his owne vnskilfulnesse, or manifest it to others. Yet is not he that blowes in fault, the bungler vnskilfully abuseth the sound of a good Organ. In like manner all the force, that our soule hath to moue it selfe or our members to stirre themselues, comes onely from God. But the peruerting of

of these, to the plotting or acting of euill proceedes from our selues.

Againe, is the knowledge then of Gods prouidence and predestination vnprofitable vnto vs? This is the onely comfort of wise and godly men. For these doe endeauour to obey the reuealed will of God, and with great content of minde commit the euent vnto him, both of this life, and of all their actions in the same. Yea, they proceede farther. If here they enioy a happy life, or if they receiue any kinde of benefit, or delight here on earth, they are the more thankfull, because they know it befalls them through the prouidence of the Almighty and reioyce in his fauour. If their life chance to be crossed

Comfort out of Gods Prouidence.

or ſhortned any kinde of way, though they ſee it lights on them by the hatred of men. Yet the more willingly they endure it, becauſe they know it is the ſecret will of their God, and louing Father, who is onely good and perfectly wiſe. And it ſufficeth them, *that the Lord harketh, and heareth them.* Hence alſo it commeth to paſſe, that in all troubles of life and death, in all blindneſſe of minde, in all weakeneſſe of faith, in all anguiſhes of ſpirit, they are wont to caſt themſelues ſubmiſly into the ſweet and fatherly armes of this diuine prouidence, *and ſo commit their wayes vnto the Lord their God with a ſtedfaſt confidence*, that hee will effect all things for their good.

Mal. 3. 16.

Pſal. 37. 5.

THE

THE SECOND PART CONCERNING DEATH.

WHich we intend now to produce, endeauoureth to ſhew that Death is not only not preiudiciall, but euen profitable vnto Gods Elect; and that therfore it ought to be welcome vnto them. For vnto them it is a paſſage to eternall bliſſe. The which can onely be taught and declared vnto vs, by the pre-

ſcript of Gods word, which now muſt be our onely guide.

But ſeeing that ſickneſſe is commonly a fore-runner of death, we will firſt endeauour to ſhew, how both before, and at the time of the approach thereof, wee ought to prepare our houſe, our body, and our ſoule. Secondly, we will enquire how wee may diſarme Death of its ſting, and ſo arme our ſelues, that it ſhall not be able to hurt our ſoules. Thirdly, wee ſhall ſeeke to ſtrengthen the feeble in faith, and to comfort the troubled conſciences in their aſſaults. And laſtly, we hope to make it manifeſt, that we ought to long for the end of this life, by reaſon of ſundry honours, and ioyes, that expect vs after it. Which foure points, wee purpoſe

poſe in order as they follow to diſcuſſe.

Whether then ſickneſſe doe faſten on vs, through an externall bad ayre, or ſome internall diſtemper of blood by the ſword, or by the infection of other men, or the ſting or furie of wilde beaſts, by dead palſies, by miſcarryings, or vnfortunate childe-birthes, or by any other meanes or miſchance whatſoeuer, wee muſt vnderſtand that God maketh theſe and all other, manifeſted meanes his ſeruants, to execute on vs his ſecret will. Sickneſſe from God.

The cauſe for which diſeaſes are ſent, is our ſinne, as it is ſet downe at large in the fift booke of *Moſes*, and is confirmed by S^t. *Paul*, where he ſaith to the Corinthians, *For this cauſe, many are weake and ſickly among you, becauſe* Sickneſſe through ſin. Deut. 28. 1 Cor. 11. 29.

they take the Lords ſupper vnworthily. Yet is it not thus alwayes. For the blindneſſe of that man that Chriſt gaue ſight vnto, befell him not either for his owne,

Ioh. 9. 3. *or his Parents ſinne, but that the workes of God ſhould be made manifeſt in him:* But generally, *he that*

Eccluſ. 38. 15. *ſinneth before his Maker, muſt fall into the hands of the Phiſitian* (ſaith *Eccleſiaſticus.*)

1 *Point.* Preparation of our houſe.

But what ought wee to doe when ſickneſſe aſſaileth vs? Yea, what ought wee at all times to doe, that Death may not be hurtfull vnto vs? We muſt prepare our ſelues well againſt the ſame. This did *Ezechias* the King learne of that Prophet that ſaid

Eſ. 38. 1. vnto him, *Set thy houſe in order, for thou ſhalt die, and not liue.* If ſo be that God commanded him for to ſet his houſe in order, who had

had yet fifteene yeares to liue: we can by no meanes procraſtinate it without great danger, who each houre may expect to heare with the rich man in the Goſpell, *This night ſhall thy ſoule be required of thee.* Luk.12.20.

Wherefore to conceiue this aright, we muſt vnderſtand that this preparation is three-fold, to wit, of our houſhold and earthly poſſeſſions, of our body, & principally of our ſoule.

Touching our houſhold or heires, wee are not onely bound in duty to keepe them in good order, and peace while we liue, but likewiſe ſo to fore-caſt all things, that we may leaue peace with them after our departure. *If any prouide not for thoſe of his owne houſe* (ſaith S^t. *Paul*) *he is worſe then an Infidell.* 1.Tim.5.8.

There-

Therefore is euery one of vs bound at all times, but especially in the time of sickneſſe, to striue to end all quarrells, and suites with his aduersaries, to reueale all doubtfull things, to his friends, and besides to make a plaine and lawfull partition, of his goods by his last will. And he must not deferre this, till hee waxe olde, as *Isaac* did, who stayed till he was blinde, and so, at the instant, could not perceiue the deceit of his wife. And much lesse till he be sicke, or at deaths dore. For this last time will busie a sicke man enough, in reconciling his soule to God. Hee that first goes about to take leaue of his friends, when the ship is putting off, doth oftentimes loose his voyage by it. And hee that at the last gaspe is

Gen. 27. 1.

encombred

encombred with the world, ſtands in danger of forgetting heauen. The woman that was carefull for *Sodome*, when ſhee could walke to the place of her ſafety, remained ſtanding by the way. And that *Achitophel*, *who ſet his houſe in order but iuſt before the houre of his death*, (as the Scripture telleth vs) had no great leaſure to thinke on God, appeared by his wicked end, which is ſet downe for our inſtruction and admonition.

Gen. 19. 26.

2 Sam. 17. 23.

Touching our body, the care of the ſame is alſo commited vnto vs, yea enioyned vs. And leaprous *Naaman* teacheth vs, that he that is diligent in enquiry, may oft finde remedy for his diſeaſe. And in this reſpect *Lazarus* his ſiſters are much to bee commended, who preſently ſent

Preparation of the body.

1 Reg. 2. 1.

Ioh.11.3. ſent to Chriſt to come and heale their brothers corporall diſeaſe. Wee alſo in our weake and languiſhing eſtate, ought to prouide for our body needfull meanes, according as our weakneſſe ſhall require, and our ability may afford: For God hath created many things to releeue our infirmity withall. This S^t. 1 Tim.5.23. *Paul* manifeſts vnto vs, where he charges *Timothy* to vſe a little wine, for his ſtomacks ſake. We Mar.2.17. muſt alſo ſend for the Phyſitian, for the ſicke haue neede of him, as Chriſt witneſſeth. For God that inflicts ſickneſſe oft by externall meanes, vſeth alſo to releaſe vs thereof by externall remedies. So *Eſay* commanded Eſ.38.22. *Plaiſters of figges* to be made for King *Ezechias*, and layde vpon the boyle, *that he might recouer.*

We

We ought then to take care of our ſicke members, and not to trouble or ouer-loade our weake head too much with the moleſtations of trade, or worldly affaires: *For a ſound body is better then much riches.* Nor yet too too much to grieue our languiſhing heart with diſcomfort, in regard of that our preſent affliction, but we muſt doe good to our ſelues, comfort our heart, *and remoue ſorrow farre from vs,* and commend the euent vnto our heauenly Father. Eccluſ. 30. 16. Eccluſ. 30. 23.

The enduring of anguiſhes.

And although in the meane while our paines almoſt intollerably doe grieue vs, yet we muſt know certainly that wee receiue them all from the hands of that good God, who heretofore hath afforded vs many more ioyfull dayes of health, & conſequently we

we may therefore ſay with *Iob*;
Iob 2.10. *Haue we receiued good at the hands of God, and ſhall we not receiue euill.* And yet this chaſtiſement is not euill. *No chaſtening for the preſent*
Heb. 12.10. *ſeemeth to be ioyous, but grieuous.* (We read to the *Hebrewes*) *Howbeit afterwards, it yeeldeth the peaceable fruit of righteouſneſſe vnto them which are exerciſed thereby. For*
Heb. 12.6. *whom the Lord loueth he chaſteneth, and ſcourgeth euery ſonne whom hee receiueth.*

If then wee will aſſure our ſelues that wee are Gods deare children, and ſpirituall members of one head, that in this world with much anguiſh was crucified; wee muſt following the command & example of Chriſt,
Mar. 10.21. *take vp our croſſe and follow him.* He doth not command vs to aſſume that Croſſe which euery

one

one would chuſe himſelfe, but that which the diuine Prouidence doth make ours. And vnder the ſame wee muſt not heartleſly lye downe, but courageouſly beare it, and not beare it onely, for this euen the reprobates doe againſt their wills, but take it vp as from Gods hand, and for his ſake patiently endure it: But how farre, and how long muſt we doe this? Chriſt commands vs to follow him. Whither did he beare his? vnto his death. Euen ſo farre alſo muſt we beare ours, if it pleaſe him ſo long to loade vs therewith. Yet by the way, let our ſoule caſt her eye on the Croſſe of Chriſt, and we ſhall behold one *Simon* a *Cyrenean*, who carrying it a while, followes him. If ſo be then that our Sauiour (who was God) was by

Luke 23. 26.

by a man refreſhed in bearing his Croſſe, farre more hope may we (that are ſilly mortalls) haue, that we ſhall be eaſed in bearing our Croſſe. But what was the vſe of this his Croſſe? On the ſame he gaue vp his ſoule into the hands of his heauenly Father, and finiſhed the worke of our reconciliation. And S^t. *Paul* as a ſpirituall member of Chriſt his body, *filled vp in his ſufferings that which was behinde of the afflictions of Chriſt*: So alſo muſt we hope and wiſh that our affliction may be vnto vs, as a conuenient meanes *of preſenting our bodies a liuing, holy, and* (through Chriſt) *an acceptable ſacrifice vnto God*: which we commonly better performe in miſery then in a pleaſure. *For in trouble doe wee ſeeke God* (ſaith *Eſay*.)

Col. 1. 24.

Rom. 12. 1.

Eſay 26. 16.

If therefore it pleaſe God for a long time to viſite vs with his common rods of agues, lameneſſe, the gowt, the ſtone, or other ſore grieuances, let vs not be diſcomforted, much leſſe be rebellious. Let vs alſo with *Iob* take heede wee doe not ſinne through impatience. Let vs be eſpecially inſtructed by the bleſſed Thiefe, that could ſay in the midſt of his paine. *Wee receiue the due reward of our deedes:* and conſider that our Sauiour hath ſuffered farre greater torments in ſoule and body, though (as the ſame party ſayes) *hee himſelfe had done nothing amiſſe.* Hence we alſo in our anguiſh haue great reaſon to thanke God, that it hath pleaſed him to lay the heauie puniſhments which wee deſerued on his Sonne, and by this

Iob 1.21.

Luk.23.41.

his fatherly chastisement to withdraw vs from the world, and to call vs home vnto him.

Let vs also freely hope, that he that hath smitten vs, *will binde our sores vp againe.* Yea it may bee that hee comes now with stripes to heale vs, if not the body, yet the soule, which is more infected then the body, and requires more curing, then our selues can conceiue. Let *Salomon* teach vs, *that faithfull are the wounds of friends, but the kisses of an enemie are deceitfull.* Hence ought we more to reioyce in this visitation of God, then if the deuill came and flattered vs with the whole worlds prosperity. The apostle also termeth *that mã blessed, that endureth temptation: For* (saith he) *when he is tried, he shal receiue the crown of life.* Let this then moue

Hos. 6. 1.

Pro. 27. 6.

Iam. 1. 12.

moue vs to patience, and let it be our greateſt comfort in our ſoreſt griefe.

But (may ſome heere ſay) though it be true indeede, that God chaſtens thoſe children, whom he makes his owne, yet it followeth not that therefore he makes all thoſe his, whom he chaſteneth. For wee reade, that *God doth rebuke and deſtroy the heathens through many plagues.* How then ſhall I know whether this heauenly Sheepheard ſtrike at me with his Crooke, as at a ſtraying Sheepe, which he drieth home to the Sheepe-fold, or as at a Woolfe which hee frights away.

The difference of the wicked and the good in corrections.

Pſal. 9. 6.

This a man may perceiue by himſelfe, according as hee receiues and makes vſe of the blowes Gods ſtroke is ſome-

what like the Pills, which Phyſitians vſe to preſcribe. Vnruly men turne and chewe them in their mouth, till the bitterneſſe of them doth make them euen to loath them, and at the laſt, with great anguiſh (though no benefit) ſpet them out againe. But the wiſer ſort knowing that the Phyſitian thereby doth endeauour to recouer their health, ſwallowe them without taſting them, and let them worke in their body.

Euen ſo the Reprobates, conſider in their diſeaſes nothing, but the externall troubles, and onely take care how they may be deliuered from them. They are alwayes impatient, murmuring againſt God (if they looke ſo high at leaſt) or againſt them onely which God doth vſe as inſtru-

inſtruments of their puniſhment. Neither are they mollified hereby, that they may returne vnto their God. *Though you ſhould bray a foole in a Morter, yet will not his fooliſhneſſe depart from him,* ſayes the wiſe King. And this was apparent in the hard puniſhed, yet ſtil hard hearted *Pharaoh.* And *Ahaz* (ſayes the Scripture) in his troubles *treſpaſſed yet more againſt the Lord.*

Pro.27.22.

Exod.8.32.

2 Chro.28.23.

But the children of God (on the contrary) receiue the blowe as from the hand of their Father, and blame nothing more then their ſinnes that deſerue puniſhments as the cauſe thereof. They know that God doth all things for their beſt, and ſo haue their eyes fixed on the heavenly bliſſe promiſed to the patient, that they thereby endure or ſwallow

downe their paines much the eaſier. And therefore they rather turne themſelues to their God; for the ſame King ſaith, *When the wiſe is rebuked, he receiueth knowledge.* Hee perceiueth that hee muſt part from his miſdeedes. *Hee cryes vnto the Lord with Ionah in his affliction. He beſeecheth the Lord his God (with* Manaſſes) *in his diſtreſſe, and humbleth himſelfe greatly, and his ſupplications heard. I haue ſinned* (ſaith he) with *Dauid*, in his peſtilence, or in any other ſickneſſe. And with the ſame *Dauid* hee is not aſhamed afterwards to confeſſe, *that before hee was afflicted he went aſtray, but now hee keepes GODS word.*

Pro. 21. 11.

Ion 2. 2.

2 Chro. 33. 12.

2 Sam. 24. 17.

Pſal. 119 64.

To be ſhort, the viſitations of the Lord, be oft one and the ſame, both to the good and to the

the bad: but the euent is cleane contrary, and may well be reſembled vnto the accurſed water, which the Prieſt vpon occaſion of the husbands iealouſie, gaue the women ſometime to drinke. This water was bitter in the mouth vnto all, but being taken (ſayes the Scripture) *the defiled did ſwell of it, but it could not hurt thoſe that were cleane.* Yea, the chaſte ones gaue their huſbands occaſion by this triall, to loue them better then before. Wee reade in one ſelfe-ſame Chapter, *that the Angell of the Lord ſmote Peter, and the Angell of the Lord ſmote Herode.* But the one was thereby raiſed vp, and deliuered from death, and the other gaue vp the ghoſt. Euen ſo are the better ſort by the hand of God raiſed vp out of the ſleepe

Num. 5. 27. 28.

Act. 12. 7. & 23

of ſinne to be deliuered from eternall death, and the wicked are conſumed by their endleſſe grudgings, euen till their dying day.

This is then the difference, Gods enemies endure the croſſe indeede, but reape no benefit thereby, but paine and domage, whereas Gods friends take their croſſe from him, and ſo beare it, that theſe bodily paines *turne to their good.*

Rom 8. 28.

Preparation of the ſoule.

Now concerning the ſoule, though we ſpeake of it laſt, yet ought we in our ſickneſſe firſt to begin with it, following the example of the afore-named King. Hee in his weakeneſſe did not firſt conſult with the Phyſitians, *but turned his face from the people to the wall*, and there betweene God & himſelfe began to pray, and

Eſa 38. 2.

and ro rip vp his offences, and to bewayle them. And after that hee committed him to be cured. *Dauid* alſo firſt prayeth, *Deliuer me from my tranſgreſſions, and afterwards remooue thy ſtroke away from me.* This order doth the ſonne of *Syrach* fitly ſet before vs, in foure parts. *Pray vnto the Lord. Ceaſe to ſinne, Make a fat offering, and then giue place to the Phyſitian.* S^t. *Iames* the Apoſtle ſaith alſo, *Confeſſe your faults one to another, and pray one for another that you may be healed.* Wee ought therefore in the firſt place, (yea before we can offer vnto God with a good conſcience, the calues of our lips, (as Chriſt by S^t. *Mathew* teacheth vs) *to endeauour to be reconciled to our brother who hath ought againſt vs.* And to be ready to forgiue our

Pſal. 39 8. 11.

Eccluſ. 38.9 12.

Iam. 5. 16.

Math. 5. 24.

our neighbours all offences committed against vs. Secondly, wee must also openly confesse our manifold transgressions, as occasions of all sicknesses, and say with *Paul, What I would, that doe I not; but what I hate, that doe I.* And with *Dauid,* wee must pray vnto God continually, and promise with *Ezechias* vprightnesse of life. Concerning the sacrifice, *Dauid* confirmes it, saying, *Blessed is hee that considereth the poore, the Lord will deliuer him in the day of trouble.* This must the soule ruminate, when man is surprized with sickenesse. *Moses* knew well enough how much it behooued well to prepare the soule against death, when hee said, *So teach vs to number our dayes, that we may apply our hearts vnto wisedome:* That hee must dye,

Rom. 7. 15.

Psal. 38.

Esay 38. 10.

Psal. 41. 1.

Psal. 90. 12.

dye, and that his dayes were numerable, nature taught him, but conſiderately to meditate on death, or day by day euen nnmbring them; to prepare himſelfe againſt the ſame, that God muſt teach him, of whom he requeſted it by prayer.

Our Lord Ieſus Chriſt knowing how needfull this meditation would be vnto vs, and conſidering that many times we are ſo ſuddainly ſnatcht out of this world, that wee haue no time once to thinke on ought, ceaſeth not to admoniſh vs, that wee ſhould be continually buſied hereabout. Teaching vs ſometime by fore-warning vs, as where he ſayes, *Be yee ready, for in ſuch an houre as you thinke not, the ſonne of man commeth.* Sometimes by way of inſtruction,

Neceſſity of ſpeedy repentance.

Math. 24. 44.

Be

Luk. 12.36. *Be yee your ſelues* (ſaith hee) *like vnto them that waite for their Lord, that when he commeth and knocketh, yee may open vnto him immediatly.* And ſometimes by ſimilitudes, Math. 25. 10. as that of the fiue fooliſh Virgins, that neuer went about to furniſh their Lampes with oyle, before they heard that the Bridegroome was comming. And finally, by fearefull examples of the dayes of *Noah* and *Lot*; In which (ſayes the Scripture) men were ſo buſied Luk. 17.26.28. *with eating and drinking, marrying of wiues, buying and ſelling, planting and building*, that they did not thinke on their end, vntill that firſt *the flood of water*; and after that, *the fire rained downe from heauen, and deſtroyed them all.* Which admonitions, though they haue an eye to the ſuddaine comming of the day

day of Iudgement, yet seeing that the temporall death bringeth vs to that estate, wherein the Iudge at the last day shall finde and confirme vs; we are warned by Christ, to be so well prepared against the assault of this death, that we through the same may not passe into the second, and euerlasting death.

But if so be that those which spent their time in buying and selling, and other lawfull affaires, were so consumed in GODS wrath: what may others expect, that spend euen their whole time in things vtterly vnlawfull? If those missed the right way; how shall these enter into that gate which leades vnto eternall life; which is so straight, *that fewe there be that finde it.* Or doth a man in his extreamity, thinke to finde Math. 7. 13.

find ſome precious thing, which in his ſtrong health hee neuer looked after? Doth hee thinke after his departure, Royally to be entertained by that King, with whom in his life time hee neuer ſought to be acquainted? This is ſomewhat too late, and chanceth very ſeldome. Let no man therefore continue in his impietie, in hope to conuert himſelfe to God on his death-bed. This preſumption is the moſt dangerous poyſon that the deuill can miniſter to any man. We muſt learne out of the holy Scripture, that he that all his life-time hath beene *a thorne-Buſh or a Thiſtle*, doth not vſually afterwards bring foorth Figges or Grapes. And *that the tree that bringeth not forth good fruits, is hewen downe, and caſt into the fire.*

Math. 7. 16. 19.

There-

Therefore let vs with Ieſus, *Syrachs* ſonne, *while wee are yet young, ere euer we goe aſtray, deſire wiſedom openly in our prayers. Humble thy ſelfe* (ſaith hee alſo) *before thou be ſicke, and in the time of ſinnes ſhew repentance. Let nothing hinder thee to pay thy vowes in due time, and deferre not vntill death to be iuſtified. Before thou prayeſt, prepare thy ſelfe, and be not as one that tempteth the Lord.* Ecclus. 51.13. Ecclus. 18.21. &c.

For it will not auaile a man afterwards with *Balaam, to wiſh to dye the death of the Righteous*; who hath not before with *Iacob* endeauoured to leade the life of the righteous. Therefore *Iſaiah* warnes vs, and ſayes, *Seeke you the Lord while he may be found.* For that words be but winde, is here a true prouerbe. *Not euery one* (ſaith the Iudge himſelfe) *that* Num. 23. 10. Iſaiah 55. 6.

ſaith

Math. 7. 21. *ſaith vnto me, Lord, Lord, ſhall enter into the Kingdome of heauen, but hee that doth the will of my Father which is in heauen.* Wherefore it ſeemes we may (ſooner in Chriſtian charity) feare the end of a careleſſe man, that onely calls and prayes to GOD at his laſt houre, then of a godly man, who in his extreamity (by reaſon of a burning Feauer) dyeth in a raging phrenſie.

But is there no hope then of a ſinfull mans repentance towards the laſt period of his life? Yes certainly, and that out of the very words of the afore-named Iudge. Hee doth not ſhut out all thoſe that haue not done his Fathers will, as if it were too late to doe it at the laſt houre: *but thoſe onely which doe not the will of the Father which is in heauen,* point-

pointing as with his gracious finger to this, that it is neuer too late to doe his Fathers will. And this is his will, *that the wicked forsake his way, and the vnrighteous man his thoughts, and that hee returne vnto the Lord.* That is, that by earnest repentance, hee continually striue to attaine vnto sincere conuersion, which consisteth in an vnfained loathing of our depraued nature, and hatred of all our transgressions, and euill lustes. And withall, an earnest longing to be by Christ our onely Sauiour receiued, sanctified, and iustified. And lastly, to haue a constant purpose, to vse all meanes throughout the whole course of our life (though it yet should last an hundred yeares) to obserue all occasions for keeping Gods commande-

Isaiah 55.7.

ments. And that not for feare of that punishment, which shall befall all transgressours, but out of that meere loue and affection, which like good children wee beare vnto our heauenly Father. And then (saith the Prophet) *Will God be mercifull vnto vs, for with him is much forgiuenesse.* Ier. 18.3.

We must then follow the example of the valiant Champions, and wrastlers in olde time, who for many dayes together before-hand, caused their bodies to be rubbed, annointed, and exercised, yea tyed themselues to a certaine strict course of dyet, and then they presented themselues (so prepared) in the famous Olympian games, to fight or wrastle in open view for honour. In like manner must wee long afore prepare our soules coura-

couragiously to fight with Death at the appointed time, that when it assaile vs, it may not hurt vs.

2 *Point.* The armes of sting of death.

But how may we secure our selues against it? By two manner of meanes. Wee must disarme it, and arme our selues. We must diligently enquire wherewithall it can hurt vs, and hauing found it out, seeke to bereaue it thereof.

The Philistims were subtill enough, to giue *Sampson* no rest, till they had vnderstood wherein his great strength consisted. As soone as his Philistine darling heard, that it consisted in his haire, she presently plaid the Barber, and cut it off. Then was *Sampson weake as another man*, saith the Scripture. Now wherein the power of Death consisteth, the Apostle hath shewed to vs,

Iudg. 16. 17.

1 Cor. 15. 56. to wit, in the ſting, this is the dart wherewithall Death peirceth our ſoules. And this ſting (ſaith he) are our ſinnes. Whoſoeuer then will deale prudently and prouidently, muſt endeauour to bereaue Death of this ſting. Not when it comes to ſtruggle with him, and when hee lyes on his death-bed, for then it ſtingeth too deepe. But hee muſt doe this before it comes to aſſaile him.

Faith in Chriſt. The ancient Poets faigned, that *Pallas* the Goddeſſe of wiſedome, bore a ſhield, that turned all thoſe that gazed on it into ſtone. But wee know, that the holy Apoſtle *Paul*, who was a ſeruant of the Sonne of God (the true wiſedome of his heauenly Father) hath ſhewed vs the true

Eph. 6. 16. ſhield, wherewith wee may bee able to quench all the fierie darts of

of the wicked; to wit, in truſting in Ieſus Chriſt. This faith then is termed, and is really the right ſhield, againſt which the force of the helliſh ſting of death ſhall not bee able to preuaile, though it aſſaile vs with as much fury as may bee: For (to commence at the beginning) when the firſt man through infidelity, did tranſgreſſe his Creators ordinance, hee (with all his future Progenie) loſt the right of being termed the Sonne of God. And ſo caſt himſelfe, and vs all (who reſemble him in dayly diſobedience) out of Gods mercy into his eternall wrath. Wherein we ſhould alſo haue remained for euer, had not the diuine wiſedome otherwiſe prouided. This alone hath deuiſed a remedie, and hath ordained that the eter-

nall Sonne of God (as the fitteſt perſon in Trinity) to reſtore man vnto his loſt title of a Sonne) ſhould aſſume humane nature. And this not onely that therein hee might yeeld perfect obedience vnto God, but for this end chiefly, that he might ſuffer that wrath and puniſhment which man by ſinne had deſerued, and ſo ſatisfie Gods Iuſtice for mans tranſgreſſions. All which in due time being fulfilled, ſo many are now ſtill acquitted before God as come to beleeue in him. *For he that beleeueth in him, is not condemned; but he that beleeueth not, is condemned already.* This Sonne of God, *as a Lambe without blemiſh, and without ſpot hath offered vp his pretious blood vnto God for vs,* ſaith S^t. *Peter.* And thereby *taketh he away the ſinne of the world,* ſaith

Ioh. 19 36.

Ioh. 3. 18.

1 Pet. 1 19.

Ioh. 1. 29.

ſaith S^t. *Iohn*, and conſequently the ſting of death; *Yea death it ſelfe is aboliſhed by his appearance*, ſayes S^t. *Paul*. 2 Tim 1.10.

Whoſoeuer then is thus armed with faith in his Sauiour Chriſt, how cā death or its ſting hurt him? *Hee that beleeueth on the Sonne, hath euerlaſting life*, as S^t. *Iohn* witneſſeth. Death indeed doth retaine its force to kill our naturall fleſh with a dart, but this Shield or Buckler ſo defends our ſoule, that this dart cannot touch it. Now what a comfort is this for a dying man? that now wee may freely vſe the words of the Apoſtle, *O Death where is thy ſting? O Graue where is thy victorie? But thankes be to God which giueth vs the victory, through our Lord Ieſus Chriſt*. 1 Ioh 3.36. 1 Cor. 15.55.57

But many a one findes him- 3 *Point*.

Confirmation of weak faith.

selfe but faint in faith. How shall I know certainly, thinkes hee, whether I be one of those, which God hath called & chosen to enioy his gracious promises, or of those that haue nothing to do with them? A man might
2 Tim. 2. 19. deede here answere, *The Lord knoweth his.* And
Rom. 8. 15. *Paul* further teacheth, that we certainly feele the testimonie of the holy Ghost with our spirits vndoubtedly assuring vs of his saluation. That is true, and he that feeles this testimonie, is no better instruction. Therefore we endeauour to set them in the way to find true Christian comfort, who through weakenesse of faith, doe not feele such a testimonie in their sickenesse.

First then the Sauiour of the world, giues vs this certaine token,

ken, *He that beleeueth and is baptized, ſhall be ſaued: but he that beleeueth not, ſhall be damned.* Whoſoeuer therefore findes himſelfe to haue beene baptized in the name of God; and beſides, hath often beene preſent at publique [illegible], and preaching of the [illegible] God, and beene inuited to the holy Sácrament: may hope, that he thereby is [illegible] the vniuerſall, or at leaſt [illegible]ible Church of Chriſt. Whoſoeuer doth further [illegible]e in his heart, that Gods [illegible] hath called him to his Church, and doth beleeue that Chriſt his blood is ſufficient for the wiping out of all his ſinnes, yea doth conceiue that GOD himſelfe doth proffer him his redemption, if onely hee can but embrace it with ſtedfaſt faith; the

Mar. 16. 16.

Confirmation of weak faith.

ſelfe but faint in faith. How ſhall I know certainly, thinkes hee, whether I be one of thoſe, which God hath called & choſen to enioy his gracious promiſes, or of thoſe that haue nothing to doe with them? A man might indeede here anſwere, *the Lord knoweth his.* And he that (as S^t. *Paul* further teacheth) doth certainly feele the teſtimonie of the holy Ghoſt within him, may vndoubtedly aſſure himſelfe of his ſaluation. This is certaine, and he that feeles this, can haue no better inſtruction. Yet will we endeauour to ſet theſe in the way to find true Chriſtian comfort, who through weakneſſe of faith, doe not feele ſuch a teſtimonie in their ſickneſſe.

2 Tim. 2. 19.

Rom. 8. 15.

Firſt then the Sauiour of the world, giues vs this certaine token,

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the same (though he cannot yet vndoubtedly beleeue it) must know that God hereby sets saluation before his eyes.

And if we haue further found a continuall inclination in our selues to heare the word of God, to obserue his commandements: and (as we said before) to a true repentance of our negligence, we may safely beleeue, that wee are in the way which leades to Christ his sheepe-fold. For he

Ioh.10.27. sayes himselfe, *My sheepe heare my voyce, and I know them, and they follow me.* Yea, if we endeauour to imploy our selues in all good workes, to be obedient to Christ, we haue already some fruites of faith. And if we haue the fruits, wee must also haue the roote, though yet couered with earth, or with our earthly thoughts. For

wh

we muſt aſſure our ſoules, *that the good Lord will pardon euery one that prepareth his heart to ſeeke God.* As King *Hezekiah* prayed for thoſe Iſraelites, that did eate the paſſeouer without due purification, according to the Law. As alſo S^t. *Paul* comforts and encourages the Corinthians, ſaying, *If there be firſt a willing minde, it is accepted according to that a man hath, and not according to that hee hath not.*

2 Chro. 30. 19.

2 Cor. 8. 12.

Beſides, if wee feele in our conſcience that God loues vs, we may certainly conclude out of S^t. *Iohns* words, that we are of thoſe, *vnto whom God hath ſent his Sonne to be a propitiation for our ſinnes.*

1 Ioh. 4. 10.

And if beſides we finde that we loue God, we may alſo (vpon S^t. *Pauls* word) *expect the things which*

1. Cor. 2. 9. *which God hath prepared for them that loue him.* And what is this but a token of our faith? Wee may then, yea muſt ſtill cry out, and pray with the childs father in the Goſpell: Mar. 9. 24. *Lord I beleeue, helpe thou mine vnbeliefe.* Aſſuredly truſting, that as Ieſus reſtored that mans Childe to his corporall health, hee will alſo worke vpon our ſoule that cure that ſhall be effectuall, to procure the ſaluation of it.

And if euer wee haue felt in our prayers, (eſpecially being at deathes dore) Rom. 8. 16. *that the Spirit did beare witneſſe with our ſpirit, that we were the children of God.* We may freely bee confident, that this God his mercy remaines conſtant towards vs. For hee ſtill continues the ſame towards them that doe not willingly for-

ſake

ſake him. Yea, though our very conſcience do witneſſe againſt vs, that with deſire and greedineſſe, wee haue ſince that time committed many ſinnes: yet is it no ſmall comfort if ſhee can alſo witneſſe vnto vs, that after the committing thereof, we haue often caſt our ſelues downe at Gods feete, with true ſorrow and repẽtance. For this is indeed the fault & condition of Gods children. Nor can this true repentance proceede from any but from God, who is the fountaine of all good. If then he ſend vs true repentance, hee endeauours our Saluation; if hee endeauour it, he will performe it. God in his word bids vs, *Comfort the feebleminded*, wee may therefore well beleeue, that hee himſelfe will doe it. Let vs then (as it followes 1 Theſ. 5. 14. 15

followes there) *pray without ceasing, and hope to the end for the grace that is to be brought vnto vs, at the Reuelation of Iesus Christ.*

1 Pet.1.13.

Comfort against the temptation of the deuill.

But if any man there be that cannot perceiue or feele in his soule a stedfast hope, that his prayer is heard of GOD, but finds himselfe depreſt by meanes of his riotous and vnruly life, he must not therefore giue himselfe ouer to despaire. It is true indeede, that Sathan our enemie, (who assaults euen the holiest minded men oft in their extreamitie) hath sufficient matter to torment this miserable creature withall. But *shouldest thou marke iniquities, O Lord; who shall stand? But there is forgiuenesse with thee.* *The Lord our God is a mercifull God.* If we be sinners, wee are those that Christ came to redeeme;

Psal.130.3.

Deut.4.31.

For

For he came not to call the righteous, but ſinners to repentance, for (ſayes he) *the whole neede not the Phyſitian, but they that are ſicke.* Let vs only earneſtly runne after him, Call on him by faith, as did the ſick, the blinde, the lame (as S^t. *Mathew* hath diſtinctly ſet downe) and wee may yet be cured with them. Yea rather before them, for our Sauiour came into the world to heale the ſickneſſe of the ſoule, and did but heale their bodily diſeaſes, thereby to moue them, to giue him leaue to take their ſoules in hand. And by theſe externall things he would haue vs to feele his infinite loue. *Salomons* words indeed befit him well, who telleth vs that *Loue couereth all ſinnes.* Sinne indeed is ſo ſtrong, that it did hinder man from entring into heauen, into which,

Math. 9. 12. & 13.

Pro. 10. 12.

which as yet hee neuer had ſet foote. But the loue of God was of farre greater might, that 1 Ioh.4.9. *cauſed him to ſend his onely begotten Sonne into the world out of heauen, where he was in all glory*, and that to this end, that euen the feebleſt *might liue through him*. This incomprehenſible loue S^t. *Paul* termeth, Eph.1.7. *the riches of his grace*. Theſe riches then, and this infinite treaſure of his loue, Mat.22.12. *is the true wedding garment*, that will hide all our ſores *at the wedding of the King*, and will richly adorne all wretched and forlorne ſoules, notwithſtanding any eſtate of pouerty or miſery, that their ſin ha h brought them to, if onely they can fit it vnto themſelues by faith.

Therefore, if the deuill aſſaile vs, Iam.4.7. let vs *reſiſt him* (ſaith the Apoſtle)

Apoſtle) *and he will flee from vs.* If hee doe obiect and teſtifie againſt vs, that we haue not with *Maries* zeale choſen the better part. Let vs conſtantly hope that neuertheleſſe, ſeruing Chriſt with *Marthas* vprightneſſe, wee may notwithſtāding be beloued of him. If he ſhall ſuggeſt vnto vs, that we muſt not thinke to ſee that vnſpeakeable ioy of the third heauen, which was ſhewed *Paul*, to that Elect veſſell of God, yet let vs conſtantly truſt, that we ſhall enioy that bliſſe in Paradiſe, which was granted to the Thiefe on the Croſſe. If hee tempt vs with the text of Holy writ, *that GOD doth not heare the prayers of ſinners:* let vs anſwere him with Holy writ againe: *Depart from me Sathan.* God ſweares by himſelfe, *that hee hath no plea-*

Ioh.11.5.

Luk.23.46.

Mich.3.4.

Math.4.10.

Ezech.33.11.

ſure in the death of the wicked, but that the wicked man turne from his way, and liue: yea, there is more
Luk.15.7. ioy in heauen ouer one ſinner that repenteth, then ouer ninety and nine iuſt perſons, which neede no repentance. Therefore let vs turne our hearts to God, hope for that we ſee
Rom.8.25. not, and expect it with patience. Doe we not heare from Chriſt himſelfe that lamentable voyce, My God, my God, why haſt thou for-
Luk.23.48. ſaken mee? Yet preſently after that, Father into thy hands I commend my ſpirit.

Wee muſt alſo know that this our trembling for feare of Gods wrath, is a token that wee doe not with worldlings careleſly neglect our ſinnes, or ſeeke to hide them from Gods ſight. But that we feele them with *Dauid*, and doe confeſſe them vnto him, and there-

therefore may hope with him, *that the Lord forgiueth vs our transgreſsions.* Wee haue with the Prodigall ſerued the world and the deuill: but now in our pouerty and agonie wee cry out with him: *Father I haue ſinned againſt heauen and in thy ſight, and am no more worthy to be called thy Sonne*: wherefore wee muſt expect that our heauenly Father *will be moued with compaſsion, and receiue vs with a kiſſe.* This ſtraying Prodigall childe, when hee ſo ſpake, knew not whether his Father would receiue him into fauour againe or not, yet hee found good ſucceſſe with it. Wherefore let vs (for whoſe inſtruction and encouragement this is recorded) aſſuredly hope, that if we doe the like, God will likewiſe receiue vs. For to haue

Pſal. 32. 5.

Luk. 15. 20. 21.

compassion on his children, is the true nature of a father, which that we may assure our selues to finde in God, our Lord Iesus Christ (to our great comfort) puts this name in our mouth, in the very beginning of our prayers. Let vs then cry out without ceasing, *Our Father forgiue vs our trespasses: deliuer vs from euill,* and wee doubtlesse in him shall finde the right affection and effects of a Father.

Math. 6. 9.

Let vs obserue also the two Disciples, that had in a manner lost both faith and hope, and (trauailing towards *Emaus*) were troubled in their soules concerning the death of Iesus Christ. who they had hoped (as they complained) should haue deliuered *Israell*, but now seemed to haue lost that hope. And out of

Luk. 24. 21.

of the abundance of their heart, their mouth vttered these things vnto a stranger in the field. Now what befell them? Did the Lord reiect them, because they told him this, euen to his face? No: hee tooke pitty rather on their infidelity, and was with them ere they thought on him. And so let vs hope beyond hope, that our Redeemer mercifully now stands and beholds our perplexity, though we see him not. And that he in due time, will very kindly and assuredly let vs feele his compassion and ayde.

Yea if God sent the Prophet *Nathan*, to that King that priuately by adulterie and murther, had sinned against him, and if he prepared a crowing Cocke, for that Apostle that publiquely had denied him, and beheld them

2 Sam. 12. 1.

Math. 26. 75.

both with the eye of his compaſſion, before euer they thorowly perceiued their owne ſins, or euer thought of repentance. O may not we then beleeue that he will haue mercy on vs, who haue our heart harder preſt downe by our ſinnes, then if a milſtone lay on it, and lie now ſighing, to be releaſt? Yea, we muſt beleeue it, when the Sauiour of the world himſelfe ſaith it. Behold, hee is ſo mercifull vnto thoſe, whoſe hearts are ſore oppreſt with the burthen of their ſinnes, that he doth not ſtay till they finde him. But hee ſeekes them, and cries out himſelfe with a loude voyce, *Come vnto me all yee that labour and are heauie laden.* To what end? to oppreſſe them, no certainly. *I will giue you reſt,* ſaith he: Let a man obſerue

Math. 11. 28.

obſerue this well, and ruminate priuately on it, and his heart ſhall be forced, to powre out ſecretly before the Lord either theſe or the like wo ds.

A comfortable meditation.

O Lord Ieſu, Almighty God the onely Sauiour of the world, doeſt thou call mee? wilt thou refreſh me? Thou, thy ſelfe, in whoſe power on ly the ſauing and condemning of my ſoule doth conſiſt? Doeſt thou promiſe me this, who art truth it ſelfe? and that becauſe I finde my ſelfe lo den wi h many ſins? *O Lord*, what, or whom needé I then to feare? I come, I come, I am he whom thou calleſt. Behold, I come bur hened and ſo ouer-laden wi h all my ſinnes, that I cannot appeare before thee ſtanding vpright, but fall downe at thy foote. Thou

onely O Lord refresh, refresh mee: yea Lord, I am confident that thou wilt. Thy word is thy deede: yea thou doest it already, and I feele it. My soule is releeued and refreshed with a rest, with a peace that surpasseth all the worlds treasure. *And thy Spirit beareth witnesse with my Spirit,* euen in this my greatest affliction, *that I am one of thy children.* Therefore doe I most thankfully say; Blessed be thy name for euer and euer.

Rom. 8. 16.

4 *Point.* A longing for death.

He that meditates hereon, and (as he ought) comforts himselfe with the same, may not he freely say with *Simon, Lord now lettest thou thy seruant depart in peace: for mine eyes haue seene thy saluation:* May he not sing with *Dauid, The Lord is my light and my saluation, whom shall I feare, the Lord is the strength*

Luk. 2. 29.

Psal. 27.

ſtrength of my life, of whom ſhall I be afraide? And ſo conſequently proceede to the end of that comfortable Pſalme, applying the ſame to himſelfe againſt all his Spirituall temptations. May hee not with S^t. *Paul* be aſſured, *that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeperate him from the loue of GOD, which is in Chriſt Ieſus our Lord.* Rom. 8. 38. Yea he will reioyce, that he may follow his Lord, euen at the heeles paſſing through the ſame dore of death, which hee went through before him. And will willingly, ſetting light by this life, and all what ſo euer hee hath in the world, crie out with *Salomon, the day of death is better then the day of birth,* Eccles. 7. 1.

birth, because it is a meanes to bring him vnto an vnexpressable ioy, which will then especially quicken his heart, when he shall consider what entertainment hee is then and there to expect.

The place of the soule.

If now wee enquire of the place of the blessed soules, wee know that heauen is made ouer to them by promise. Not the ayre that the cloudes and fowles houer in, which sometimes is called heauen. This is too narrow and subiect to dayly corruption: nor that heauen neither or firmament that the starres glister in, though it be somewhat more spacious and more permanent. For euen this also at the last day shall be shaken, *and the starres shall fall downe.* It is a farre other thing that God hath prouided for his Elect. It is the third

Math. 5.3.4.& 26.26.

Math. 24.29.

third heauen which that choſen veſſell *Paul* was caught vp into. It is the vppermoſt heauen *compaſsing all the heauens*, whither Chriſt is aſcended, *where is roome enough for many manſions*. This is ſtedfaſt and permanent vnto all eternity. Hither Chriſt hath promiſed to take all his members vnto him, *that they may bee where he is*. There be the righteous ſoules in the hand of God. There is the penitent Thiefe in *Paradiſe*. There is *Lazarus in Abrahams boſome*. There S. *Iohn* ſawe *them that were marked, before the Throne and before the Lambe*. One onely place, ſet foorth by diuers names. What a glorious comfort then is this for vs, that our ſoule, as ſoone as ſhee forſakes this earth, ſhall bee receiued into ſo

2 Cor. 12.2.

Eph.4.10.

Ioh.14.2.
Ioh.14.3.
Wiſ.3.1.
Luk.23.43.

Luk.16.23.

Reuel.7.9.

so stately an habitation?

Concerning a mid way mansion, or fiery prison, which some haue endeauoured to settle, by the way, there to purge and purifie the blessed soules, some certaine yeares before their ascention into heauen, wee finde nothing at all in holy writ thereof set downe, nor yet declared by the examples of any Saints deceased. For euen as in this life, there are but two kindes of conuersations set before vs, *to walke in light or darkenesse*, but two wayes *through the narrowe, or the wide gate*, so we read in the future life, but of two hands of God, *the right and the left*, but of two kinde of men comprehended vnder the name of *sheepe and goates*; and by consequence then, but of two places *heauen and hell*. Therefore

1 Ioh. 1.6.

Math. 7. 13.

Math. 25. 32.

fore when we are dying, let vs fixe firmely the eyes of faith, *on the blood of Ieſus Chriſt*, which (as his beloued Diſciple ſpeakes) *cleanſeth vs from all ſinnes*, and we ſhall directly aſcend to that heauen, which the firſt Martyr *Stephen*, euen when hee was yet on earth, ſawe opened vnto him.

1 Ioh. 1. 7.

Act. 7. 56.

On what maner our ſoules get thither, we may obſerue by the fore-named *Lazarus*, who was carried thither by the miniſtrie of Angels. To S^t. *Iohn* it is alſo reuealed what they doe there, to wit, that they praiſe God, hee ſaith farther, *that they reſt from their labours*, that is as well from the paines and diſeaſes of the body, which ſickneſſe did here bring on them, and the troubles wherewith the wicked did oppreſſe them, as from the labour and

Luk. 16. 22.

Reu. 7. 10.

Reu. 14. 13.

and continuall warfare, which they had against their owne concupiscences. Concerning which, the booke of Wisedome
Sap.9.3. sayes very well, *that they are at peace*. And principally at continuall peace with God, and exempted from that trouble of minde, whereby they feared to fall into Gods wrath. And are not infinitely said to rest vnder an Altar, in respect of Christ
Rev.6.9. his onely sacrifice, whereby our soules are reconciled vnto God.

Ornaments of heauen. As for the glory of this heauenly place, no man can conceiue it. Yet whosoeuer doth but obserue how glorious, how comely God hath created this world, which is but a temporall habitation as well of the wicked as of the good, and what diuersity of delights he hath prepared for

for all kinde of men in the ſame, he may in ſome ſort gueſſe, how louely, how comely, how full of pleaſure that place muſt needs be, which hee hath prepared to bee an habitation for his children, whom hee hath elected to eternall bliſſe, before the foundation of the world. Saint *Iohn* when he faine would reueale ſome part thereof vnto vs, writes that hee ſaw a Citie, *A holy Ieruſalem of pure gold, whoſe walls were of Iaſper ſtone, and her foundations of moſt precious ſtone*, things that we here chiefely eſteeme of, and yet not to bee gotten in ſuch quantity, that thereof wee may build the leaſt part of a Citie. And yet all this is nothing in reſpect of the incomprehenſible excellencie of this heauenly manſion. Reu. 21.

Diuine

Diuine *Paul* had a taſt of this heauenly ioy, but hee could not finde any termes wherewith to expreſſe the ſame. But could onely ſay, *Eye hath not ſeene, eare hath not heard, neither haue there entred into the heart of man, the things which God hath prepared for them that loue him.* And to receiue and enioy this glory, there is no other way, but by death. Death onely fetches vs, and brings vs thither.

1 Cor. 2. 9.

Now as a young Prince liuing ſome-where in baniſhment, would exceedingly reioyce to ſee a meſſenger, ſent by the King his father to fetch him home, and to ſet him on his Throne. Euen ſo ought a childe of God, to reioyce when God ſends vnto him his Meſſenger Death, to fetch him vnto his eternall kingdome.

dome. Yea, so much the more then such a Prince, by how much the more the Kingdome of heauen doth excell all the Kingdomes of the world: *For it is better to be one day in the Palace of heauen* (sayes *Dauid*) *then elsewhere a thousand.* Psal 84.11.

For what haue we on the face of the earth, that should make vs desire to stay here? If we giue ouer this life, which is but temporall, and full of miserie and trouble, wee obtaine a life on high, *where there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine.* Priuiledge of the life to come. Reu.21.4.

If heere wee depart from our earthly parents, we are entertained there of *our heauenly Father.* Math.5.45.

If heere wee leaue our chiefest friends and kindred, wee meete there with our brethren in

Rev.7.9. Christ, *clothed in long white garments*. If heere wee looſe our Gardens and faire Pallaces, wee finde our ſelues there in Paradiſe, where the tree of life is continually growing. If heere we remoue out of a famous Citie, wee become there Citizens of Heb.12.22. *the heauenly Ieruſalem*. Or if here we forgoe our Princely honours, there we are named Luk.6.35. *children of the moſt high*. Yea, if here we forſake euen an earthly Kingdome, we poſſeſſe there Luk.1.33. *a heauenly Kingdome, whereof there ſhall be no end*.

The ſeeing of God. When further wee proceede and conſider, that we are promiſed there to ſee God, Math.5.8. *and that we ſhall ſee him as he is*, how can wee 1 Ioh.3.2. but hope to ſee the holy Trinity with full ſatisfaction? Pſal.16.11. *Wee ſhall ſee him in whoſe preſence is the fulneſſe*

neſſe of ioy, and who ſhall ſay then vnto vs, *Enter into thy maſters ioy*, O what an vnexpreſſable ioy will this bee? What can our mindes imagine, or hearts wiſh more! Math. 25. 21.

If the Queene of *Seba* cryed out, that thoſe men were happy *which ſtoode before Salomon to heare his wiſedome*; how happy will thoſe be, that ſhall ſtand before Ieſus, who is the wiſedome of his heauenly Father? And if *Iohn* the Baptiſt leaped for very ioy at the preſence of Chriſt, while he was yet in his mothers wombe: And *Simeon* was ſatisfied when hee had but ſeene the childe in the Temple, what ioy and ſatiety will thoſe receiue, that ſhall ſee him ſit at the right hand of his Father, in eternall glory? 1 Reg. 10. 8. Luk. 1. 44. Luk. 2. 30.

The three Apostles of our Lord, when they had but a very small resemblance therof in that short transfiguration of Christ, how soone did they forget & set light by the world, with all her appurtenances, & cried out, *Master it is good for vs to be here, and let vs heere build vs tabernacles*: What doe those Apostles now feele? Or what doe they say now, with all those that perfectly behold his glory, and dwell in it?

Luk. 9. 33.

The honour of our soules.

When we farther yet consider, that we our selues shall obtaine there *the Crowne of glory that fadeth not away*, as *Peter* speakes.

1 Pet. 5. 4.

And that Gods children (being by Christ iustified *shall shine forth as the Sunne in the Kingdome of their Father*, and be as the Angels of God in heauen; yea, are there to raigne

Math. 13. 43.

Math. 22. 30.

raigne for euer and euer. What heart, what soule can chuse, but long exceedingly to forgoe this world, and to attaine to the presence of God? *Dauid* cries out, *As the Hart panteth after the water brookes, so panteth my soule after thee, O God. My soule thirsteth for God, for the liuing God, when shall I come and appeare before God?* Now that which he longed for, euery true beleeuer, after this life once ended, shall for euer enioy.

Reu. 22. 5.

Psal. 42. 1.

But whosoeuer further will cast his eyes, on the generall resurrection of the dead, may finde yet further matter of ioy and comfort. Euery one may in some sort conceiue, how vnspeakeably these two old friends soule and body will reioyce, when (after many ages) they shall meete againe, and perceiue

The meeting of the body and soule together.

that each of them is in a happy estate. But chiefly, *when this corruptible shall haue put on incorruption, and this mortall shall haue put on immortality*, and bee partaker with the soule of heauenly delight. Yea the Lord Iesus, *shall change our vile body, that it may be fashioned like vnto his glorious body.* What is there in heauen, or in earth more excellent? or what can bee imagined that deserues rather to be desired?

1 Cor. 15. 45.

Phil. 3. 21.

Yea, with our corporall eyes, we shall behold Christ. This it was, euen this (I say) was it wherewith *Iob* comforted himselfe in his long continued miserie, and which did releeue him in his greatest agony. *I know*, (saies he) *that my Redeemer liueth, and that hee shall stand at the latter day vpon earth: and though after my*

my skinne wormes destroy this body, yet in my flesh shall I see God, whom I shall see for my selfe, and mine eyes shall behold and not another. Iob 19.26.

Stephen the Martyr had assurance hereof in this life, for hee being *full of the holy Ghost* (sayes the scripture) *looked vp stedfastly into heauen, and saw the glory of God, and Iesus standing on the right hand of God.* Acts 7.55.

With this first Martyr of Christ, let vs then cõtinually cast our harts & eies of faith towards heauen, and fixe them wholly on Christ, crying out with him, *Lord Iesus receiue my spirit.* Yea, when wee can neither crie, nor speake any more, Let vs all with *Hanna, powre out our soules before him,* 1 Sam. 1.15. And the *Spirit will make intercession for vs, with groaning which cannot be vttered,* Rom. 8.26. and wee

doubtlesse with the afore-said *Stephen shall see heauen open, and when our time comes with him, dye in the Lord.*

An appendix.

Yet if it shall please God, after all our good preparation, to lift vs, (as he did the fore-mentioned *Ezechias*) from our bed againe, and to restore vs to health, let vs take good heede that we doe not neglect likewise with the same King, *to sing songs in the house of the Lord all the dayes of our life*, that is, euermore to be thankfull vnto him, to serue him, and to praise him. So the diseased person whom Iesus had healed at *Ierusalem*, was presently found in the Temple. The Prophet *Dauid* teacheth vs in his hundred and sixteenth Psalme, that being released, we should *call vpon him as long as we liue, walke before*

Isa.38.20.

Ioh.5.14.

before him, and pay our vowes vnto him in the presence of all his people: Psal. 116.
which Psalme throughout ought then to be our meditation, and our practise. For wee doe neglect this, and forgetting God and all godlinesse, returne againe to our euill wayes, wee must expect some greater punishment. This the Lord demonstrates vnto vs in his words to the forenamed diseased person. To whom (because wee should not thinke it sufficient sometimes to appeare in the Temple) hee said, *Sinne no more, lest a worse thing befall thee.* That is, worse then the sicknesse of eight and thirty yeares continuance, which hee had endured before. Behold how sorely he is threatned, that after his release, vngratefully rushes againe into his former sinne.

sinne. God graunt vs a better heart.

Finall conclusion.

To conclude all that hath beene said, as we in the first part haue shewed, that the death of the body is not hurtfull to man, and in that respect ought not to be fearefull: so we suppose, that in this second part wee haue declared by what meanes we may make the same to be very profitable vnto vs, and haue shewed in the first place, how that wee must settle our house by a decent ordering of our goods, that we ought to inure our body to a patient suffering of paine, and that we must prepare our soules, by a timely preparation to meet death couragiously. After that, we haue taught how we ought to disarme it, and so to strengthen our selues (through Christian

ſtian faith) that its ſting may not pricke our ſoule, and bring it to the ſecond death. And withall, we haue endeauoured to eſtabliſh the wauering ſoule in this faith, and to relieue the troubled conſciences with comfortable ſpeeches, and examples that may inſtruct them. And laſtly, wee haue made it apparent, that death openeth a dore for our ſoule, to a life truly happy, which ſhee ſhall receiue with all aduantage, honour, and perfect ioy from her Sauiour in heauen, and ſhall poſſeſſe vnto all eternity. Wherefore we iuſtly conclude, that all Chriſtian ſoules haue great reaſon, to waxe weary of this temporall, troubleſome, and ſinfull life, and earneſtly to ſay with the holy Apoſtle, *Wee deſire rather to remoue out of the body, and be with Chriſt.* Rom. 5. 8.

Christ. Let vs then lift vp our soules to him, and heartily entreate him, that he would come quickly. Yea *Lord Iesu come.*

Reu.22.20. *The grace of our Lord Iesus Christ be with vs all.*

Amen.

A SHORT PRAYER CONCEIVED BY THE Author, for his Seruant that lay a dying.

An. 1623.

OAlmighty God and moſt mercifull Father, that haſt created, and by thy wiſdome doeſt preſerue and gouerne all things, we poore ſinners proſtrate our ſelues at thy feete, to powre out our Prayers for a ſicke creature, whom it hath pleaſed thee to caſt

cast into the snares of death. But in doing thus our owne vnworthinesse, representeth it selfe to our eyes. What are we, that we should dare to entreate for one, who in thy sight, (it may be) is holier and better then wee our selues are, and we consequently haue more neede, that some other should pray for vs. Notwithstanding, O wise and most mercifull Lord, seeing that thou hast commanded vs for to pray one for an other, sanctifie (wee pray thee) our heart, and guide our tongue, that our weake prayers may be acceptable vnto thee. Whereby wee desire of thee, that thou wouldest fauourably behold, this our brother lying in great distresse. Doe not behold in him that corruption, which as well by originall sinne,

as

as by dayly tranſgreſſion hee is fallen into. But (O Lord) regard him as thy creature, and as the worke of thine owne hands. Caſt not thine eyes on his owne deformity, but on the worke of thy mercy, whereby thou haſt renewed thine image in him. Forgiue vs, forgiue him all his ſinnes and tranſgreſſions, for his names ſake, whom thou haſt mercifully appointed to bee a ranſome for vs; before the foundation of the world, and reuealed in due time, to wit, Ieſus Chriſt, who deſcended from heauen to take on him mans nature, and in the ſame to ſuffer for vs, and by ſuffering to ſaue thoſe, that beleeue in him. Grant him, O Father, and grant each of vs, to bee of that little flocke, which through his merits is

elected

elected to saluation. Strengthen him in faith, that he, as a member of Christ, may assure himselfe that he is partaker of all his merits. We entreat thee for our selues; we entreat thee for him as our brother in Christ, and especiall for him, as one to whom our loue is confirmed by a long continuance of dwelling and liuing together. O Lord, we pray for him as for our owne soule. Be mercifull vnto him. Let him taste of thy meekenesse. Let him feele in his soule, that thou hast quitted him of all his sinnes, and turned thy wrath from him. Strengthen him in body, strengthen him in soule. Shew thy power in this weake flesh of his. Touch his tongue, that he may call on thee, and declare his good hope, euen in this

this his greateſt frailty. Or at the leaſt, O God, ſo infuſe thy diuine light into his Spirit, that it may driue away all dazeling and darkneſſe from him. Turne away from him all diſtruſt, and diſtreſſe of minde. O Lord be mercifull vnto him: And by this example teach vs wiſdome, that we in our greateſt proſperity, may flye all vaine arrogancie, beholding here what a tender worme man is, when thou doeſt but viſite him with ſickneſs. But at this preſent, O Father, comfort him that feeles this by experience. Strengthen him, and mercifully receiue him into thy protection. Shield him from the arrowes of that wicked one, that ſtill is wandring about, but chiefely aſſaulting vs in our greateſt extreamity. Set him

free, O Lord, and if it ſeeme good vnto thee, reſtore vnto him his former health. If not, ſend thine Angels vnto him, that they in due time may bring his ſoule into thy boſome. Let him with *Stephen*, if not with bodily eyes, yet with the eyes of faith, ſee his Sauiour ſtanding in heauen, euen ready to receiue his ſoule. This we deſire, this we begge of thee, O Lord, for thy Sonne, our Sauiours ſake, euen in that prayer which he hath endited for vs, and begunne with that comfortable word *Our Father.*

Our Father that art in heauen, heare vs whom thou haſt vouchſafed to name thy children. *Hallowed,* among vs, *be thy Name. Thy Kingdome come. Thy will be done on earth as it is in heauen,* euen

in

in this our weakeſt brother. *Giue vs this day our dayly bread*, not that of our body onely, but the Spirituall and neceſſary foode alſo of our ſoules. Forgiue him, and *forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs. Lead vs not into temptation:* take compaſſion on our weakeneſſe, that hardly can reſiſt any thing. *But deliuer vs all from euill. For thine* onely, O Father, *is the Kingdome, the power, and the glory, for euer and euer, Amen.*

A Consolation or Remedie against the Mourning that may befall vs by the decease of our friends.

IT is a commendable custome, that after any buriall, the neerest friends returne to the Funerall house, to comfort those that suruiue. Wee in like manner (hauing giuen some admonitions, to the departing, would faine heere minister some comfort to the liuing. Not that we can imitate those prouident comforters, who (like Spirituall Physi-

Phyſicians) firſt diligently feele the pulſe of their Patient, and as by it they diſcerne and finde the diſeaſe, preſcribe accordingly ſome remedies: for we know no mans diſeaſe in particular. But wee will onely endeauour (as faithfull Apothecaries) to prepare ſome good matter; out of the which, the afflicted may chuſe what they ſuppoſe moſt needfull for themſelues.

Lamentation ouer the dead.

First then I ſay, that it is neither vnſeemely, nor vngodly, to be ſorrowfull at any ones departure, and to lament for the ſame. Wee haue the examples of our Fore-fathers. *Abraham mourned for Sarah, and wept for her.* Gen. 23.2. *Iacob put on ſackcloath, and mourned for his ſonne many dayes,* when hee ſuppoſed his *Ioſeph* had beene dead. Gen. 37.35. *King Dauid and all the* 2 Sam. 3.32.

people wept at the Graue of Abner.
Yea, *Israell* penned mournfull
2 Chro. 35.25. Ditties, *at the death of their Kings,*
Acts 8.2. And among the first Christians,
the deuout men made great lamentation for the death of Stephen. Euen
Ioh. 11.35. the Sonne of God (whether the
Rom. 12.15. death of *Lazarus* moued him, or
Num. 20.29. rather his sisters sorrowes) wept
Deut. 34.8. with the weeping. Wee reade
Gen. 50.3. likewise, that the lamenting for *Moses* and *Aaron*, lasted each of them *thirty dayes.* On the embalming of *Iacob*, *they bestowed fourty dayes.* Yea, the Egyptians *mourned threescore and tenne dayes.* And very fitly doth a man take the time of certaine dayes, to ease his heart of the burthen of griefe, it surchargeth it by lamenting and weeping. For this disease hauing so passed the worst, is then the easier to be

cured,

cured. The ſorrowfull finding himſelf wearied out, by ouerlong mourning, giues way the more willingly to comfort. Which indeed ought not in due time be neglected, but willingly accepted. For, though the firſt griefe be not condemnable, yet is the continuance thereof hurtfull. *For of heauineſſe commeth death, and the heauineſſe of the heart breaketh ſtrength*, ſayes Ieſus *Syrachs* ſonne. Eccles 38.18.

The Remedies to bee vſed againſt this, are either externall, or internall. The externall are foure-fold. To wit, a new ioy, as *Iſaac* (after the death of his mother) conceiued at the firſt approaching of his bride *Rebecca*. Or otherwiſe greater vnexpected ſorrowes, as when a woman doth lament the deceaſe of Remedies against ſorrow. Gen. 24.64.

a childe, and presently after is bereaued of her dearely beloued husband. Where neither of these two fall out, there at last is all sorrow by time it selfe at length consumed, or at the last vndoubtedly by death, which is a sure Physitian for all diseases. But these things are not within our power or reach.

And therefore the internall remedies are most profitable for vs, which are two-fold: to wit, humane reason, and the word of God. The one teacheth vs, not to be amazed at the losse of any kinde of thing, which we knew could bee taken from vs at any time. The other witnesses vnto vs, that we say dayly, and ought to say contentedly, *Our Father thy will be done.* Math. 6. 10.

This will of our heauenly Fa-

ther,

ther,(if ſo be we be his children) muſt bee the guide and gouernour of all our affections. Wee muſt conſider, that whatſoeuer pleaſes him, is beſt for his childrens welfare. He hath appointed for each one his Mate in wedlocke, his louing Parents, his deare children, his comfortable friends, his truſty ſeruants, and hath linked them in loue together. But when? when hee knew that it was needfull for them. For how long time? for ſo long as it was conuenient for them both. And he that hath created all, continueth Lord of all: Hee gineth not his right to man, euen in the ſmalleſt creature: Hee doth but lend vs one to another. Whenſoeuer therefore hee ſhall demand his owne, whether it bee wife, childe, or friend,

friend, wee ought (as to the owner) willingly to surrender it vnto him againe.

And if we haue on them so set our affection (which ought to be limited by Gods appointed time) as to things perpetuall to continue, wee ought to lament, not any mans departure, but our owne misreckoning. Doe wee not know that Gods verdict, *Dust thou art, and vnto dust thou shalt returne*, must stand firme, and be made good vpon *Adam* and all his posterity?

Gen.3.19.

If any body should take great delight in the greene boughes, and flourishing fruit of his Orchard, would wee not esteeme him a very simple and silly person, if he should vexe, and pine away for griefe, when the Winters frost came and destroyed them?

them? How then can hee be deemed very wise, that troubles himselfe when he sees this earthly flesh, which (as the Prophet cries out) *is all but grasse,* to wither away. This is the only difference, of the Winters frost the certaine time is knowne, where of Deathes approach the certainte is well knowne, but not the time. When it pleaseth GOD but to call, and say, *Returne*, we must on, and finish our course in this world.

Isay 40.6.

Psal 90.3.

Wee then that heare and see this, and also know, that (although the body wither) yet the soule of the faithfull enters into eternall blisse, ought to take heede we *sorrow not, even as others doe, which haue no hope.*

1 Thes.4.13.

But considering that we haue (beside this wonted sorrow) many

many other particular occasions also of griefe and sorrow, and that euery one doth iudge his owne the greatest, we will in briefe touch some of them, and endeauour withall to finde out some special remedies for them.

Especiall occasions of sorrow.

The occasion then of our mourning is two-fold, to wit, either in respect of the deceased, or in respect of our selues.

In respect of the deceased we sorrow for three reasons: either because hee dyed in his childhood, or because hee was taken away, and brought vnto his end by some mischance, or thirdly, because we feare he dyed in his sinnes.

That which respecteth our selues, hath also three reasons. To wit, either because his company was deare vnto vs: Or be-

cause

cauſe his helpe was very neceſſary vnto vs: Or laſtly, becauſe we had not ſufficiently reconciled our ſelues vnto him.

Firſt, wee bewaile our children, as fruites not yet ripe, too ſoone plucked from the tree, as though this did not agree with Gods ordinance. Yet we know that our Gardners doe not ſet all plants, to the intent they ſhould all bring their fruites to maturitie, neither is it fitting they ſhould ſo doe. They ſet the Muſtard and the Fennell ſtalke produce and nouriſh their ſeede to ripeneſſe. But they doe not ſuffer the Roſe-buſh, nor Gilly-flower ſtockes, nor many more, to bring their fruit or ſeede to maturity, but gather their flowers, as ſoone as they be blowne. A childe likewiſe doth meruaile to

1 *Occaſion.*

to see the Father gather Walnuts or Figges, before they bee growne to their full bignesse. But the Comfit-maker or Apothecarie that comfites them, knowes that they serue better for his vse, then if they were bigger or riper. We ought then willingly to yeeld to the Creator of all things, the like freedome and choise. He knoweth whom he hath ordained to olde age, and whom not. He knowes what fruit would sooner rot, then ripen, if hee should not plucke it off betimes, that is, who rather with the multitude, *would enter at the wide gate*, then with the small company *at the straight*. Yea, wee must thinke that many in their thought, *are speedily taken away, lest that wickednesse should alter their vnderstanding: Or deceit beguile*

Math 7.13.

Wisd. 4.11.

beguile their ſoule. And who ſhould grudge then that they eſcape ſuch, either danger, or ſorrow? If the Sauiour of the world ſaith, *Suffer little children to come vnto me,* ſhall we deſire to delay them, and ſtay them here certaine yeares, *to try their Oxen, and view the Land which they ſhould poſſeſſe?* No certainly, though here they were euen borne to a Kingdome; for, all the pleaſures and honours thereof, the wiſeſt of Kings hath termed, but *Vanity of vanities.* Mark.10.13. Luk.14.18. Eccl.1.2.

Therefore as thoſe of the vulgar ſort reioyce, when their children (after long ſeruice) are aduanced vnto ſome preferment in the Princes Court; Euen ſo may we, with more reaſon, reioyce, that our heauenly King hath eſteemed ours worthy to take them

them vnto him, euen before they haue done him any seruice at all. Therefore let vs cast off our mourning with *Dauid*, saying (according to his Prophecie)

2 Sam. 12. 23. *I shall goe to him, but hee shall not come to me.*

But my honest brother (may some one say) is carelesly neglected, or pittifully murthered. Let those bewaile this, that were the occasion thereof. But as for him, seeing that the diuine Prouidence hath a hand therein, hee suffers thereby no harme. He is got whether he intended, & that not through many by-lanes, but euen the very neerest way.

2 Occasion. If two Sea-faring men, should ayme at one Port, and the one by reason of a Calme, should lye lingering by the way, and the other by a Storme should bee violently

violently caught, and so cast into the Hauen. Doe you thinke, that this man would wish himselfe againe with the other in the Calme? The Storme may bee somewhat troublesome vnto him; yet now he reioyceth, that by meanes thereof, he is attained vnto his wished Port. And the like must we thinke concerning our brother, who we suppose is bereaued of life by some mischance. Especially considering that these vnexpected iudgements of God, may not be esteemed any signe of Gods especiall wrath: for *those vpon whom the Tower of Silao fell, were not sinners aboue other men.* Luk. 13. 4.

Yea whosoeuer dieth in the Lord, though he were murthered with *Abel in a by-way: or stoned with Stephen in the open streetes,* Gen. 8. 4. Act. 7. 10.

Reu.14.13. the holy Ghoſt termes him bleſſed. So that this ſorrow alſo muſt be remoued, and receiue comfort.

3 *Occaſion.* Whoſoeuer (thirdly) doth bewaile his neighbour, that is drowned in his drunkenneſſe, or in any other ſinne, and ſo died in Gods indignation, hath indeede no ſmall reaſon ſo to doe. But whether it bee conuenient for one in ſuch caſe, to ouerloade his ſoule with continuall mourning, that *doth no way helpe the deceaſed, but hurt himſelfe,* that is duly to be conſidered. And he that conſidereth it well, ſhall finde but ſmall reaſon ſo to doe. For if ſo be the party were wholy giuen ouer to wickedneſſe, it may be God hath ſnatcht him away, *for our example,* and *for his beſt aduantage*; becauſe he ſhould

Eccluſ 38. 22.

2 Pet. 2. 6
Math. 23. 32.

not

not fill full the meaſure of his wicked predeceſſours, and ſo encreaſe Gods wrath againſt him. The beſt then that wee can doe for him, is, that wee endeauour to appeaſe by all manner of meanes, all thoſe which he may haue wronged, to the end that at the leaſt we may leſſen the number of thoſe that may accuſe him before God, as much as lyeth in vs.

But let vs alſo looke to our ſelues, that we doe not ſtep too farre, ſpeaking of him, as if hee were certainly now caſt off from God. *Iudge not* (ſaith the Iudge himſelfe) *leſt yee be iudged.* Betweene the Bridge and flood (ſayes S^t. *Auguſtine*) may hee repent that intends to drown himſelfe. Chriſtian loue muſt cauſe vs to hope, that euen before his Math. 4.

last gaspe, at least, he cries out, Luk.23.45. *Lord remember me when thou commest into thy Kingdome.* And thus hoping there shall be no iust occasion of a continuall lamentation.

4 Occasion. An other (it may be) will vncessantly bewaile his betrothed bed-fellow, and suppose he does it with great reason. For whereas many are sorrowfull for the death of some friends, or neighbours, he bewailes (may he say) Gen.2.23. *the bone of his bone, and flesh of his flesh.* Whose decease as he principally feeles himselfe, so hee may principally, and that with good reason lament it.

This coniunction of the body in married persons, is indeed certainly such; for man and wife according to Gods word, Gen.2.24. *are one flesh*, to witte, so long as

as both parties remaine aliue: But if *the husband or wife be dead* (the Apoſtle ſayes) *the ſuruiuer is free to be married to another.* And then this band or firſt connexion is looſed. Rom.7.3.

The husband may moreouer alledge out of holy writ, that his wife *was the onely Lamb, which lay in his boſome, and was vnto him as a daughter.* And that hee for that reaſon (according to duty) *loued her as his owne body,* & hence alſo is the more vrged to bewaile her. 2 Sam.12.3. Eph.5.28.

We cannot indeede but confeſſe, that a good wife is a pleaſure and delight vnto vs in this life, but ſhe is not onely granted vs to this intent by God, but rather, to be *a helper vnto vs,* in all accidents and neceſſities of our age. And wee are commanded Gen.2.18.

1 Pet. 3. 7. *to dwell with her according to knowledge, as being heires together of the grace of life.* But if so be that Ioh. 10. 27. it shall please God (*as one of his sheepe*) to call her vnto him, and to leade her vnto eternall life some while before vs; we ought willingly for Gods sake, to bee bereaued of that comfortable delight, which this Lambe did Ioh. 10. 14. bring vnto vs, knowing that she is gone to that good Shepheard, to whom we were bound in holy wisdome to direct her.

We are also bound in duty to loue her, as a kinde mother her onely daughter, whose affection is so exceeding, that God makes it a question, whether it be pos- Es. 49. 15. sible *that a woman can forget her childe?* It is really her owne flesh and blood. And notwithstanding, (though shee dearely loue

loue it) if ſome good match bee offered, though it were in a forraine Country, howſoeuer out of a motherly affection ſhe may ſeeke ſome delay, and *deſire that the damſell may remaine with her yet ſome tenne dayes*, yet after mature conſideration, the anſwere is commonly, *this thing commeth from the Lord, take her and goe.* For ſhe ſuppoſeth that ſhee ſhall beſtowe her on a good husband. If ſo bee then that a weake woman, can let her liuing daughter (that yet is and remaines fleſh of her fleſh) depart from her becauſe ſhee is deſired of ſome earthly Bridegroome, with more reaſon ought a man of ſpirit willingly to forgoe his deceaſed wife, (that now is no more called his fleſh) when her heauenly Bridegroome hath ta-

Gen. 24. 50. 55.

ken her vnto him.

Let vs then leaue off mourning, and beare our ſolitarineſſe patiently. Which if it ſeeme hard vnto vs, and that *we loue our wife as our ſelfe*, then muſt it bee more acceptable vnto vs, that this eſtate of widdowhood, is of the twaine rather befalne vs (who by nature are the ſtronger, and may ſeeke more paſtime abroad, then if the ſaid condition had lighted on our wife, on whom it would lye more heauy, becauſe that decencie conſtraines her to ſit lamenting within dores.

Eph. 5. 33.

But be it man or woman, Let euery one in this eſtate ſay with *Iob*, *God hath giuen, and God hath taken, bleſſed bee the name of the Lord.* Truſting that wee ſhall finde the comfort that we miſſe of

Iob 1. 21.

of our bed-fellow in GOD who hath taken him, or her from vs.

Beſides my loue (may a widdow ſay) I complaine of want: For I with my children cannot be without the helpe of my deceaſed husband. This indeede is a bitter ſorrowe, and therefore God himſelfe ſeemes to haue compaſſion on her, who commends her diuers times vnto vs in his word. Yet not that then he firſt begins to take care of her, for it is he alone that hath maintained her, and her husband, throughout the whole courſe of their liues. And her husbands death hath not ſhortned his mercy, *for it endures for euer.* Pſal. 118. 1. & 136. 1.

5 Occaſion.

Yea, it may be hee thus will demonſtrate vnto vs, that hee *is curſed*

Ier.17.5. *curſed that truſteth in man*, by this meanes to draw our hearts wholly to himſelfe. This wee learne in *Ioſeph*, when hee was forſaken, yea baniſht from all his kindred and friends: for then, euen then came he to be exalted and prouided for abundantly with all things. And how chanced this? The holy Scripture diuers times repeates the reaſon. Gen.39.2.21. *For the Lord was with Ioſeph*, ſayeth it. Let then the ſorrowfull widdowes ſo behaue themſelues, as thoſe that truſt, and ſurely beleeue that God is with them, and they ſhall by diuers ſignes really perceiue Gods care ouer both themſelues and their children, Pſal.34.10. *for they that ſeeke the Lord, ſhall not want any good thing*, ſaith *Dauid*.

Though the earthly father of

of her children be dead, their *heauenly Father liues yet*, who hath called himſelfe. *A Father of the fatherleſſe, and a Iudge of the Widdowes cauſe.* And did not hee prouide for that poore widdow of *Sarepta*, abundance of ſuſtenance, euen when the richer ſort were feeling witneſſes of ſcarſitie? Did not he marrie a poore *Ruth* vnto a rich & famous *Boos*, and a wiſe *Abigail* to King *Dauid*? To what end hath the holy Ghoſt left vs theſe, and the like examples in holy writ? Certainly, for to teach all ſorrowfull Widdowes and Orphanes, that God can want no meanes to aſſiſt them, and that they might (laying their mourning aſide) wholly and ſtedfaſtly comfort themſelues in his fatherly and prouident care. *Truſt in GOD* (ſaith

Heb. 12. 9.

Pſal. 68. 6.

1 Reg. 17. 14.

Ruth. 4. 10.

1 Sam. 25. 41.

Pſal.39.5.

(ſaith *Dauid*) *and hee will bring it to paſſe.*

6 Occaſion.

Laſtly, ſome man may finde himſelfe troubled in conſcience, by occaſion of the death of ſome party, becauſe hee hath not reconciled himſelfe with him. This indeede is a pittifull and a heauy burthen, in that therein we haue to deale with God, for neglecting that which hee earneſtly commandeth. And yet is it not ſo heauie, but that it may be lightned.

For though we had confeſſed our fault to the deceaſed; the moſt that we could haue obtained from him was, that he had forgiuen vs our offence with all his heart. Now this indeede had beene good for himſelfe: *For by forgiuing vs, he ſhould haue receiued forgiueneſſe of his heauenly Father.*

Math.6.14.

Father. But doe we thinke hee could abſolutely haue forgiuen vs? No: it is GOD himſelfe onely that can remit vnto vs all our tranſgreſſions, *I, euen I, am he that blotteth out all your tranſgreſſions* (ſaith he by *Iſaiah*) and to ſeeke to him it is neuer too late. Wee doe not reade that *Dauid* made any moane, becauſe hee had neglected to reconcile himſelfe vnto *Vrias*, though it is like he did that too; but the principall thing he minded, was to call vpon God; *Waſh me, cleanſe me, againſt thee onely haue I ſinned.* Let vs then confeſſe our ſinnes vnto him, and entreate forgiueneſſe, and be reconciled vnto him, and ſo take away the occaſion of this our heauineſſe.

Iſ. 43. 25.

Pſal. 51.

But we may yet come nearer home, and make ſatisfaction to his

his heires, for that wherein wee haue offended the deceaſed. Beſides, if wee haue offended our deceaſed Parents, in words, or deedes, wee haue a remedie at hand, to wit, that (after the afore-ſaid reconciliation made with God) we doe good to their children. That is, that wee behaue our ſelues ſo religiouſly, that our Parents may haue brought foorth in this world heires of the Kingdome of heauen. And this is it, that would not onely pleaſe God, and our Parents beſt (if yet they were aliue) but that which is alſo moſt profitable for our ſelues. Wherwith alſo we end.

Common comforts.

Yet ere we leaue, wee would entreat euery one in generall, that (though it ſeeme harſh vnto them, to be without the louely fellow-

fellowſhip of their friends) they would willingly ſubmit themſelues to Gods will and ordinance. Wee muſt ſay with *Ely*, *It is the Lord, let him doe what pleaſes him.* And if wee will be his ſeruants, whatſoeuer hee doeth, wee muſt like. Againe, we muſt neither expect nor deſire to haue all things heere on earth, according to our owne minde. If this ſhould be granted vnto vs, theſe earthly things would cauſe vs to neglect the heauenly. Our heauenly Father warnes vs by aduerſity, that wee ſhould not faſten our mindes on earthly matters. If hee did not viſite vs in this manner, wee ſhould (it may bee) grow vnmindfull of him, who ought to be alone, and alwayes our comfort, delight, and refuge. 1 Sam. 3. 18.

Let

Let vs then no longer lye weltring in ſorrow, leſt by ouer-long lamenting wee encreaſe Gods wrath, and prouoke him to correct vs with a heauier croſſe. If a Father ſhould ſend one of his children into a farre Country, to ſee, and learne faſhions, and the childes brother in the meane while, ſhould neuer linne complaining, that hee had loſt his play-fellow; would not this continuall whining at the laſt out-weary the Father? Surely when his words could not herein preuaile with him, hee would at the laſt better inſtruct him with a rod, and ſo make him to be quiet. Therefore let vs alſo willingly yeeld our necks vnto the yoake of Gods will, and *impatience poſſeſſe our ſoules*, that our impatience draw not his wrath

Luk. 21. 19.

wrath downe vpon vs.

Wee muſt not (like children) ſtill cry and whine, nor thinke that our loue due to the dead, requires it of vs. They themſelues would chide vs, if out of heauen they ſhould behold our endleſſe lamenting for them. True loue ſhould giue vs occaſion of ioy: *If ye loued me, ye would reioyce* (ſaith Wiſdome it ſelfe) *becauſe I ſaid, I goe vnto the Father.* Ioh.14.28.

We muſt then banniſh out of our hearts by a manly, or rather a Chriſtian courage this diſcomfort, and manifeſt our ſtrength by our patience. For as *Salomon* ſayes, *Hee that ruleth his Spirit, is better then he that taketh a Citie.* Pro.16.32.

The holy Scipture that ſayes, *Let the dead bury the dead*; whoſe buriall yet notwithſtanding was neceſſary, with more reaſon Math.8.22.

ought to perſwade vs, that wee ſhould let the dead bewaile the dead, which is not neceſſary at al.

But why doe we ſtill let our thoughts dwell in the graue, whither we haue willingly cauſed the bodies of our beſt friends to be caried, and there to be left? Let vs lift our heads higher. Let vs erect our hearts toward heauen, whither God hath directed their ſoules. There the beſt part of them is yet liuing. There their ſoules remaine by the operations, whereof their bodies did here delight vs. There (I ſay) our friends yet liue, This wee may learne of *Iob*, to whom God afterwards (as the holy Scripture witneſſeth) gaue twice as much as hee had before: To wit, *ſeuen thouſand, hee gaue him fourteene thouſand ſheepe*, and ſo forth.

Iob 1.2.
Iob 42.12.

But

But in ſtead of tenne children, he gaue him but tenne againe. How then were they doubled? his liueleſſe Cattell were ſtone dead. His deceaſed children were aliue ſtill in heauen; and the ten more giuen him here, made them vp twenty. Let vs then obſerue hence, that although our louing parents, husbands, wiues, and children, or friends, are departed out of this world, yet for all that, they be not therefore dead, but aliue, yea that they may ſtill be called ours. And what greater comfort or reaſon then can wee haue, to ſtay or ſtop our mourning, then this?

Or if we cannot haile our ſenſes out of the graue, let vs at leaſt behold and conſider their bodies there, with the eyes of the true Apoſtolique faith, and wee

shall finde them there, constantly expecting *the resurrection of the body, and life euerlasting.* And this is that, which the Apostle on good ground charges vs, to comfort one another withall.

Sym. Apost.

1 Thes. 4. 18.

Calling on God.

And to conclude, though wee haue set downe much comfort, and diuers remedies against sorrowes, yet *except the Lord build the house, they labour in vaine that build it.* In vaine doe we take in hand to cure the body: In vaine doe we instruct the spirit, vnlesse God stretch forth his ayding hand. All sorrowfull hearts must then fall downe before him, in whom *is the fulnesse of ioy:* and call vpon him continually to release them of their sorrow. Hee can soone scatter (through the light of his spirit) all those thick clouds of misery, which (often euen

Psal. 127. 1.

Psal. 16. 11.

against

againſt our owne will) doe com-paſſe vs about. Let vs take heed onely that, with *Martha*, wee be not too much troubled, and let vs with *Mary* rather, *ſet our ſelues at his feete*, and willingly em-brace his comforts. Luk. 10.39.

Or if we cannot wholy keepe our ſelues from ſorrowing, let vs not weepe ouer the dead, but (*with the daughters of Ieruſalem*) *weepe for our ſelues* that yet liue. Luk. 23.28. Let vs freely mourne for our cō-mon ſins, that brought death into the world, and ſtriue to diminiſh them daily more & more by re-pentance: ſo ſhall this religious ſorrow be comfortable vnto vs, and procure vs an eternall ioy: Which we entreat that Comfor-ter to grant vnto vs, which our Sauiour promiſed to ſend his Diſciples. *Amen.* Ioh. 14.16.

A Prayer for the ſicke, written by Mr. I. KING, Miniſter of Gods word, in London.

ETernall and omnipotent God, moſt kinde and mercifull Father, I thy poore creature, duſt & aſhes, appeare before thy high & diuine Maieſty, with a hearty confeſſion of my vileneſſe, and manifold ſinnes, wherewith in ſoule and body I am defiled, and ſo wounded, that from the ſole of my feete, to the top of my head, there is nothing ſound in me: For in my vnderſtanding is nothing but blindneſſe, in my will nothing but obſtinacie againſt thy commandements: my heart is a root of all iniquity, my externall members are weapons of vnrighteouſneſſe,

ouſneſſe, yea through my diſobedience incredulity, & ingratitude, I haue ſo farre turned aſide from thee, and ſtrayed from thy wayes, that I am become a ſlaue to ſinne, and a childe of wrath; whereby I haue deſerued, not only temporall puniſhments, but euen eternall death and damnation, if ſo be thou ſhouldeſt enter into iuſt iudgement with me. But ſeeing that thou, O Father, of all comfort, doeſt not reiect thoſe that come vnto thee, with true repentance of their manifold ſins: but haſt promiſed to heare thoſe that call on thee with a broken heart and a deiected ſpirit: I now come vnto thee in confidence of thy bottomleſſe mercy, which thou haſt ſhowne, and offered vnto me in thy welbeloued Son my Sauiour Ieſus

Chriſt, whom thou haſt ſent into this world, to bee a ranſome for all my ſinnes. And entreate thee O faithfull God and Father, that thou mercifully wilt heare my prayer, which I offer vnto thee in his name, (being now viſited with a heauy ſickneſſe.) Grant that I, through this thy fatherly chaſtiſing, may ſo feele the greatneſſe of my ſinnes, and heauineſſe of the ſame, that yet thereby I may not fall into deſpaire; But that rather through this thy fatherly correction, I may be moued to flie vnto thee, with whom is much forgiuenes, that doeſt not deſire the death of a ſinner, but that he repent and liue. Thou, that ſtrikeſt and woundeſt indeede as a ſeuere Iudge, with the ſword of thy law; but againe as a ſpirituall

Chirur-

Chirurgion, bindeſt vp, and healeſt with the wholeſome oyle of thy holy Goſpell, that bringeſt indeede thy children to the vttermoſt extremity, as if it were to the torments of hell, but bringeſt them out againe: Caſt all my ſinnes behinde thy backe, Drowne them in the depth of the Sea, neuer to remember them againe. Nayle them on the Croſſe of thy Sonne my Sauiour, waſh them in his blood: Couer them with his righteouſneſſe, that they neuer may appeare in account before thee. Grant me alſo that fauour, that I hartily may forgiue my neighbour, that I may by a true loue, witneſſe that I am a true Diſciple of Chriſt, and borne of GOD. Let me feele, O mercifull God and Father, that this my weakeneſſe

neſſe is no ſigne of thy wrath, my ſinnes, but rather a teſtimonie of thy mercy, that thou correcteſt me as a Father, that I may not run into perdition with the wicked world. Moderate, O Lord, my paines, and mercifully releaſe me out of the ſame, that I may haue freſh matter to praiſe and giue thankes to thy holy name, and to walke before thee, in vprightneſſe of heart, in true holineſſe and righteouſneſſe all the dayes of my life. Grant that my life may be nothing elſe, but a mortification of the olde man, and viuification of the new, that I dayly conſidering, that man borne of a woman, hath but a ſhort time to liue, and beſides is full of ſorrow, that his life is but a ſhaddowe, and his dayes bee vanity, that he fades away as a flower

flower in the field, and continu-eth not at any ſtay, may with-draw my heart and cogitations from the vanity of this world. Grant, O Lord, that I may number my dayes, that I may apply my heart vnto wiſedome, that I may mortifie the luſt and euill concupiſcences of the fleſh, and may by little and little bee renewed, and become conformable to the image of thy Sonne. Separate, O Lord, my ſinnes from mee, before they ſeparate me from thee. Grant that this my life may be nothing elſe but a longing for my Sauiour, that I beholding him with the eyes of faith, may ſay with the ancient *Simeon*, *Now letteſt thou thy ſeruant depart in peace, for mine eyes haue ſeene thy ſaluation.* Yet if it be thy good will, to try me any longer

longer with this thy fatherly rod: grant that I may submit my selfe, in all obedience vnto thy holy will, being confident, that thou that art faithfull in thy mercifull promises, wilt lay no more on me, then thou knowest that my weakenesse is able to beare. But if it be thy fatherly will, to call me away out of this troublesome life: Grant mee grace to be willing, and ready to forsake this earthly Tabernacle; worke in mee a true faith, whereby I being fastned vnto Christ my head, as one of his members, I may be assured that as I am partaker of his person, being flesh of his flesh, and bone of his bone, so shall I also bee partaker of all his benefits: so that I may say with S^t. *Paul, Christ hath loued me, and hath giuen himselfe*

ſelfe for me. Arme me alſo with the ſame faith, as with a ſtrong ſhield againſt all temptations, that I may couragiouſly fight againſt the world, my own fleſh, yea againſt the deuill himſelfe, being aſſured, *that there is no condemnation to them that are in Chriſt.* And that neither death nor life, nor Angels, nor principalities, nor things preſent, nor things to come, nor height, nor depth, *nor any creature ſhall be able to ſeperate me from the loue of GOD in Ieſus Chriſt my Lord,* O mercifull God, in whoſe hand is life and death, aſſiſt me conſtantly in this conflict. Though the fleſh be weake, and could be content to ſay, *Father if it be poſsible let this cup paſſe away from me*; Yet let the Spirit be willing and ſay, *not my will, but thy will be done* Helpe mee to conquer

conquer the terrours and panges of death, which through Christ is become vnto me a passage to eternall life: say vnto my soule, *I am thy salvation*, strengthen mee in the stedfast hope of the glorious resurrection, wherein my humbled body shall bee made like vnto the glorified body of Christ. Turne my paines and anguish into that eternall ioy, that shall be in the blessed vision of thy face: receiue my soule vnto thee, remoue her out of this vale of misery, to the company of holy Angels, and to the congregation of thy Elect. *Come Lord Iesu, come quickly.* All these necessaries that I stand in neede of, I begge and entreate of thee O most mercifull God and Father, in the name of my onely Sauiour, concluding my petition with

with that abſolute prayer that Ieſus Chriſt himſelf hath taught his Diſciples, and all the faithfull, ſaying, *Our Father which art in heauen, hallowed be thy name, thy Kingdome come, thy will be done on earth as it is in heauen, &c.*

FINIS.